AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

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PREFACE.

This brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

PREFACE

TO THE SECOND EDITION.

The Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

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ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY.

§ 1. *The Letters.*

1. The Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1.	Ā′leph	א	———	12.	Lā′medh	ל	L
2.	Bēth	ב	Bh, B	13.	Mēm	ם מ	M
3.	Gī′mel	ג	Gh, G	14.	Nun	ן נ	N
4.	Dā′leth	ד	Dh, D	15.	Sā′mekh	ס	S
5.	Hē	ה	H	16.	A′yin	ע	———
6.	Vāv	ו	V	17.	Pē	ף פ	Ph, P
7.	Za′yin	ז	Z	18.	Tsā′dhē	ץ צ	Ts
8.	Hhēth	ח	Hh	19.	Kōph	ק	K
9.	Tēth	ט	T	20.	Rēsh	ר	R
10.	Yōdh	י	Y	21.	Shīn	ש	Sh, S
11.	Kaph	ך כ	Kh, K	22.	Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; ב is *bh* or *v* and בּ *b;* ג *gh*, גּ *g;* ד *dh* as *th* in *the*, דּ *d;* כ *kh* as the German *ch* in *ich*, כּ *k;* פ *ph* or *f*, פּ *p;* ת *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like גּ, and כ *k* like כּ. The letter שׁ with a dot over its right arm has the sound of *sh*, and is called *Shīn;* שׂ with a dot over its left arm is called *Sīn*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and תּ are represented by *t*, כּ and ק by *k*, ס and שׂ by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ח and צ require a doubled letter or two letters combined to represent them; ה is the simple *h*, ח has a stronger sound as of rasping the throat, and is represented by *hh;* צ is *ts* in *sits*.

6. Five of the letters have two forms; כ, מ, נ, פ, צ (combined in the memorial word כְּמַנְפֵּץ *kimnappēts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, ך, ן, ף, ץ, or the letter closed up, ם.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth Kaph-lamedh Yodh-mem-yodh He-aleph-resh-tsadhe Zayin-resh-ayin Koph-tsadhe-yodh-resh Hheth-mem Hheth-resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1–3 on page 135, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע		(אֲהַחַע	*ahᵃhha*)
Palatals	ג	י	כ	ק		(גִּיכַק	*gīkhak*)
Linguals	ד	ט	ל	נ	ת	(דַּטְלֶנֶת	*datleneth*)
Dentals	ז	ס	צ	ש		(זַסְצַשׁ	*zastsash*)
Labials	ב	ו	מ	פ		(בּוּמַף	*būmaph*)

ר though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	א	ה	ו	י	Vowel-Letters.
	א	ה	ח	ע	Gutturals.
Medium	ל	מ	נ	ר	Liquids.
	ז	ס	צ	ש	Sibilants.
Strong	ב	פ			Aspirates and Mutes.
	ג	כ	ק		
	ד	ת	ט		

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words איתן משה וכלב (*ēthān mōshe v'kheləbh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. ג, ד, ז, ח, ט, ס, ע, פ, צ, ק, ר.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֶהֱוִי *ehͤvī*) were employed for this purpose. Thus י was used to signify not only *y* but also *ī* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; *ĕ* was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בין *bīn* or *bēn*; קום *kōm* or *kūm*; גלה *gālā*, *gālō*, *g'lē* or *gōlĕ*; תשבינה *t'shūbhĕnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

Long Vowels.			*Short Vowels.*			*Doubtful Vowels.*		
Kā'mets	◌ָ	*ā*	Pat'tahh	◌ַ	*ă*	Hhī'rik	◌ִ	*ī* or *ĭ*
Tsē're	◌ֵ	*ē*	Se'ghōl	◌ֶ	*ĕ*	Shū'rek	וּ	*ū* or *ŭ*
Hhō'lem	◌ֹ	*ō*	Kāmets-Hhātūph	◌ָ	*ŏ*	Kib'buts	◌ֻ	*ū* or *ŭ*

a. The vowel *ā* is pronounced as in *father*, *ă* as in *fat*, *ē* as in *there*, *ĕ* as in *met*, *ī* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ŏ* as in *not*, *ū* as in *rule*, *ŭ* as in *full*. The quantity will be marked when the words are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by שׁ or preceded by שׂ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שֹׂנֵא *sōnē;* when it follows שׁ or precedes שׂ it is written over its opposite arm e. g. שֹׁמֵר , תִּרְפֹשׂ *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) שׁ will be *ōsh* and שׂ *ōs;* if it have itself no other vowel point שׂ will be *sō* and שׁ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ו in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ו it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbuts.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, ṭ, ḳ, ṣ.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lĕhhĕm, răbh, yēṭ, khŏl, ḳōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlĕth, †im, *ĕth, bhăyith, shŏrāshim, yăruts, shōphēṭ, shālōsh, ṣōrāph, bhōṣĕm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מָטֹר , גַּן , הָרֵעַ , שֵׂכָר , יֹזֵר , שֹׁלֵחַ , מֹטֵהוּ , מֹשֵׁל , יָשֹׁב ,
עָשָׂה , גֹּשׁוּ , שֹׁרֵק , *חָק , *עָד , אֹם , שָׁלֹשֹׁם , קָמוּ .

* Kamets-Hhatuph.

§ 5. *Sh'va.*

1. Sh'vā ְ is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted: בַּל (not בַּלְ) *bal*, סֹגֵר (not סֹגֵרְ) *sōgēr*, unless the last letter is ךְ, or is immediately preceded by another vowelless letter, or is doubled by Daghesh-forte, § 13, מֶלֶךְ *melekh*, קֹשְׁטְ *kōsht*, אַתְּ *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n, heav'n;* thus פְּקֹד *p'kōdh*, בְּרוּ *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas:
- Hhātēph-Pattahh ֲ ; thus הֲרֹג *h*^{a}*rōgh*.
- Hhātēph-Seghol ֱ ; thus חֱיוֹת *h*^{e}*yōth*.
- Hhātēph-Kamets ֳ ; thus חֳלִי *hh*^{o}*lī*.

§ 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ע, ח or the consonant הּ at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גָּבֹהַּ *gābhō*^{a}*h*, לָקַחַתְּ *lāka*^{a}*hht*. Comp. in English *fire*, pronounced *fī*^{e}*r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction:

Sh'năyĭm, th'nū, y'dhēkhĕm, h^{e}rāghām, y'hōshū^{a}†, *^{e}lōh, mŏ†^{o}mādh, khă*^{a}shĕr, mĭlhhāmōth, bh'ṣĭmhhăthkhĕm, lĕ*^{e}-khōl, z'bhūl, yă†^{a}lēhū, ṣāmēhh, s'bhībhōthăyĭkh, rāḳī†, dh'ghăth, yēṣṭ.

§ 7. *Quiescence of the Vowel-Letters.*

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בּוֹר Vav stands not for *v* but for *ō*, and the word is read *bōr;* in גָּלָה , ה represents not *h* but *a*, and the word is *gālā.*

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶה *lōvĕ*, שֵׂיוֹ *sēyō*, but מוֹת *mōt*, בֵּית *bēth.*

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *ī;* but they are consonants if preceded by any other vowel sign, חֵי *hhē*, בִּי *bī*, but חַי *hhay*, גּוֹי *gōy.*

Final ה is quiescent, unless it has Mappik, § 14, אַרְצָה *artsā*, but אַרְצָהּ *artsāh.*

Final א is invariably quiescent, if a vowel precedes: לֹא *lō*, בָּא *bā;* but if a vowelless consonant precedes, it is termed otiant: וַיַּרְא *vayyar.*

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as יַאְדִּימוּ do occur; bnt א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination ָיו , or at least is neglected in the pronunciation, thus דְּבָרָיו *d'bhārāv*, עָנָיו *ānāv.*

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בְּאֵר , לַֽאדֹנָי , הָֽאסַפְסֻף , הַלְכוּא , יִרְאוּ[1] , אֱוִיל , אַיִן , אִישׁ[2] ,
אֵיתָן , הֹוֶה , וָו , יִישַׁר , עָנִי , נָאוָה , עָוֹן , לֵאמֹר , עַוְלָה , תָּוֶךְ ,
פַּסַּי , זוּ , הוֹי , אֲסִירִים , רָקִיעַ , מַלְכָּה , מַלְכָּה , חֵטְא , גַּיְא , עֵדוֹת ,
עֵדְוֹת[3] , הִשְׁתַּחֲוֹת , בְּנוֹתַי , בְּנוֹתָיו .

[1] The Shurek is regarded as belonging to the ר , and א is quiescent. [2] *īsh*, not *iyōsh*. [3] The Hholem belongs not to the ד , which has Sh'va, but to the ו ; the word is hence to be read *ēdh'vōth.*

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אוֹתוֹת *ōthōth*, שָׁלִישִׁים *shālīshīm*, מוּת *muth;* those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֹתֹת , שָׁלִשִׁם , מֻת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינוּ *līnū;* when written defectively, they may be either long or short, e. g. יִרַשׁ *yĭrash*, יִחַר *yĭhhar*, תָּמֻשׁ *tāmūsh*, מִשְׁכָּב *mĭshkābh.*

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice:

Write ē and ī with Yodh and ō and ū with Vav at the end of words; elsewhere they may be written with or without the vowel-letters at discretion.

Write ā and ĕ without a vowel-letter except at the end of words, where ā may and ĕ must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible:—

Zū, nīrāsh, *ōthō, yāshŏbh, lānū, zĕ, bhō, hēḳīmū, yāmūsh, mōshĕ, bhūl, yāḳūtsū, *ābhīnū, hă†īdhōthī, măyĭm, *āvĕn, mĕ, mē, mī, yāmŏth, yāmōth, lūhhōth, shūbh, mĭn, hŭshlăkh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial וּ must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מָה *mā*, הֲקֵמֹתָ *hᵃkē-mō-thā*; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נִשְׁמַרְתֶּם *nish-mar-tem*, נֵרְדְּ, *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זְרוֹעַ *z'rōª*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זֹכְרֵי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חַסְדּוֹ *hhas-dō*, קֹמְנָה *kōm'-nā*; if it be doubled by Daghesh-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְּנוּ *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תַּהַרְגוּ *tă‿hă‿r'ghū'* and וַיְבַקְשׁוּ *văy'bhăk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַקְשׁוּ for וַיְבַקְּשׁוּ, יְבַהֵל *y'bhă-hēl* for *y'bhăh-hēl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תַּהַרְגוּ for תַּהְרְגוּ *tăh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, חֲצַת for חֲצֹת, בִּדְגַת *bĭdh'ghăth* for בִּדְגַת, נֶהֱלָךְ for וְהָלַךְ, קֳדָשִׁים *kŏ-dhāshīm* for קְדָשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוֹ *tsil'lō*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yis-rā-ēl′, gho-yim′, bh'no-the-hĕm′, u-bh'*o-ts'ro-thă′yikh, khu-shăn′, rish-†a-thă′yim, mĕ′-lekh, bh'bhit-nō′, li-hu-dhā′, †*zobh-khĕm′, yith-ka-†ĕ′-ha.

Write and divide into syllables:—

Ŭmĭknēkhĕm′, yēsh'bhū′, hŭmtsāthō′, yĭkhrā†ēm′, shĭghyōnōth′, bhĕ*ᵉmūnāthō′, v'lār'*ūbhēnī′, thăhᵃrō′ghū, shōlēᵃhh′.

§ 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules, viz.:—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִּבְרֵי *dibhrē* for דְּבְרֵי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *yaᵃmōdh* for יְעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מָלְכּוֹ *mol'khō* for מְלְכוֹ from מֹלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מְלָכוֹת from מַלְכָּה, יָסֹב, לָקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמָעֵנִי from שָׁמַע, but שְׁמָרֵנִי not שָׁמֹרֵנִי from שָׁמֹר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יֶרֶב for יַרְבְּ, לֶכֶת for לֶכְתְּ, מֶלֶךְ for מַלְךְּ. If either consonant is a guttural Pattahh is mostly used instead, נֵצַח, פֹּעַל, יָחַן. If either consonant is י, Hhirik is used; if the second

consonant is ו it will rest in Shurek, בַּיִת, כְּלִי, תֹּהוּ, but מָוֶת.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of יַנִיחַ we find יָנִיחַ *yā-nī^ahh* or יַנִּיחַ *yan-nī^ahh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סִתְרוֹ from סֵתֶר, יָגֵל from יָגֵל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ŏ* are both represented by the same sign (ָ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מָוֶת *mā'vĕth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חָפְשִׁי *hhŏph-shī'*, וַתָּשָׁב *vattā-shŏbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (ָ), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חָכְמָה *hhŏkh-mā*, חָכְמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ŏ*, though accompanied by Methegh, בָּחֳרִי *bŏ‿hh^orī*, תָּעָבְדֵם *tŏ‿ŏbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וָאֳנִיּוֹת with the prefixed conjunction *vŏ^oniyyōth*, הָאֳנִיָּה with the article *hā^oniyyā*; שָׁרָשִׁים *shŏrāshīm* from שֹׁרֶשׁ, חֳרָשִׁים *hhārāshīm* from חָרָשׁ; שָׁמְרָה in Ps. lxxxvi. 2 the imperative *shŏmrā*, in Job x. 12 the preterite *shām'rā*

EXERCISE 8.

Apply the foregoing rules to the words that follow.

יָקָם , מְלָכִים , דִּבְקָה , הִדְבִּקָה , דָּת , פָּרַשׁ , פְּקָדֵנוּ , נֶהֱרוּ , שָׁכְבָה .

Write:—

Yā'hŏm, *āz', *ŏznām', mâl'khū', mŏl'khō', dhābhār', mŏhh°rābhōth', hhākh'mā', hhŏkhmā', nŏ†ŏbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ב ג ד כ פ ת (בְּגַד כְּפַת *b'ghadh k'phath*) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesh-lene, בִּגְדְתֶּם *b'ghadhtem.*

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesh-lene הָיְתָה תֹהוּ, Gen. i. 2; but if the accent is disjunctive, Daghesh-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצַלְמֵנוּ כִּדְמוּתֵנוּ, Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesh-lene:—

Yāshabh bhā†ir †adh †ŏm'dhō liphnē hā†ēdhā l'mishphāṭ †adh mōth khōhēn ghādhōl.

V'†āṣītā hhesed †al †abdekā kī bib'rīt *dōnāy hēbē*tā et abd'kā v'*im bī †āvōn h*mītēnī v'†ad *ābīkā lō* t'bī*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּמָּל *vayyim-māl.* It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבַּרְתָּ *dibbartā.* The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek יְצַוּוּ *y'tsavvū.*

4. Daghesh-forte is sometimes inserted for euphony, as עִנְּבֵי *inn'bhē* for עִנְבֵי *in'bhē.* When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קוּמוּ צְּאוּ *kūmū‿ts-ts'ū.*

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיְחַף *vay'hhaph* for וַיְּחַף *vayy'hhapp.*

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּהּ *malkāh,* מַלְכָּה *malkā.*

EXERCISE 10.

Write:—

Shĭbbătstā, băṭṭăbbā†ōth, dăbh'rāh, *ᵃdhăbb'rā, gŭlgŏltō, bĭḳḳărtīm, văyyĭbbāḳ'†ū, hăyyŭllādh, tūkh'lū, †āṣīthā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחוּ , מִמֶּנִּי , עִמָּהּ , כַּרְמִלּוֹ , הַבְּלִיַּעַל , תִּלְבַּשְׁנָה , אַתֶּם ,כְּתָנְתּוֹ ,
הַזֶּה , וַיַּגִּדוּ , מִפָּנִים , פָּנִים , לְרַגְלָהּ , צִוִּיתָה , הִצִּילוּ , תְּצַוֶּנּוּ ,
שָׁמַעַתְּ , כְּגַעַת , יָחַךְ , גִּדְּפוּ , אוֹדְךָ , הַטּוֹתָהּ , בַּמַּלְבֵּן , בַּשְּׁקִים ,
אֶתְקָנֶךָּ , אֲקַבְּצֶךָּ , יְכוֹנֶנּוּ , מַעֲלֶה לָהּ , הַפַּסִּים , וַיִּפֹּל , פָּנָיו .

§ 15. *Raphe.*

Rāphé is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: חִוְּסָדָה *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules :—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, דָּבָר , הָרַג . But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מֶ֫לֶךְ for מַלְךְ , יֶ֫גֶל for יַגְל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, דְּבָרִ֫ים , הָרְג֫וּ .

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הֲרָגָ֫תַם . *b.* Personal terminations of verbs and the paragogic vowels הָ , הֶ and יִ , when they do not cause the rejection of the vowel previously accented, קָ֫מָה , הֶחֱרִ֫ימוּ , but הָרְג֫וּ .

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, מָאַס , מָאַ֫סְתָּ , מְאַסְתָּ֫נוּ , קַל , קַלּ֫וֹתָ .

The suffix ךָ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs ; otherwise it draws the accent upon itself, אָבִ֫יךָ , יְלִדַתְךָ , יָדְךָ֫ .

4. A consonant appended to a long final vowel draws the accent to the ultimate, יָמ֫וּתוּ , יְמוּתוּ֫ן .

5. Appended mixed syllables always receive the accent, מַלְכְּכֶם , הֲלַכְתֶּם .

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple pe[illegible] and the Vav Conversive of the preterite, wh[illegible] forward from the penult to the ultimate, יָרְתָּ

EXERCISE 11.

Accent the following words:

⁎ābh and the derived forms hā⁎ābh, ⁎āb ⁎ābhīk, ⁎ābhōth, ⁎ᵃbhōthēnū, lă⁎ᵃbhōthēhĕm.

Pāḳădh′ and the derived forms pāḳ'dhū, pāḳădhtī, p'ḳădhtīv, p'ḳădhtĕm, yĭphḳōdh yăphḳīdhēhū, hĭthpāḳ'dhū, hămmŭphḳādhīm.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לָיְלָה Gen. 1 : 5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָנֹכִי , אָנֹכִי ; or *vice versâ* upon the ultimate in place of the penult, וַיֹּאמַר .

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (ַ) or (ֶ) to (ָ) אָמַר , אָמָר ; עֶרֶב , עָרֶב .

2. Restore vowels dropped in inflection, דְּבָ֫רוֹ , דְּבָר֑וֹ .

3. Change simple Sh'va to Seghol, יְהִ֫י , יֶ֑הִי .

4. Change compound Sh'va to the corresponding long vowel, אֲנִ֫י , אָ֑נִי .

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (׃) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi[a], Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph′ (־) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם־תַּעֲשֶׂה־לִּי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל־עוֹף, or else receive the secondary accent Methegh, § 22, אֶֽת־יִרְאַת.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesh-forte conjunctive whenever the former ends in *a* or *ĕ*.

Kōl yĭṣrā*ēl, yāl'dhā lō, *ēth *ēllĕ, *ĕthmōkh bō, tĭh'yĕ lī, tēn lī, sh'lōsh *ēllĕ, y'bhăḳḳēsh dā†ath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (ֽ) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וּמַֽהֲתִֽיכֹנוֹת, יִֽרְאֶה־לּוֹ.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, יֹֽאמְרוּ; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לַֽאֲשֶׁר, יֶֽחֶרְדוּ, and frequently when the Sh'va is simple, לַֽמְנַצֵּחַ.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, אֲנַֽחֶמְכֶֽם.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*lōhē′, lă*^{a}dhōnēhĕm′, mēhămmă†^{a}rākhā′, †ămmīnā-dhābh′, bĕn-hā*āmā′, bērăkhnūkhĕm′, văyyīr'*ū′, hăn-nōgh'ṣīm′, hā*ĭshshā′′, mē*ărtsō′, lāthĕth-lā′nū, hĭthhăl-lĕkh-nō^{a}hh′, mē†^{a}bhōdhăth'khĕm′.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thībh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יְהֹוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֱלֹהִים and pointed יֱהֹוִה; so the pronoun הִוא is read הִיא.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lārībh ķ'ri; ṣīmā k'thibh—ṣūmā ķ'ri; †āṣīthī k'thibh—†āṣīthā k'ri; bĭsh'năth k'thibh—băsh-shānā ķ'ri; †ăbhdō k'thibh—†ăbhădĕkhā ķ'ri; hōtsīthīhā k'thibh—hătstsīthūhā ķ'ri; bh'yĭṣrā*ēl k'thibh—yĭṣrā*ēl ķ'ri; p'rāth read but not written; *ĭm written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 13. 5, הַיְאֹר, הַמְדַבֵּר, but הַבְּרָכָה, הַכְּתֹנֶת.

3. Before gutturals, which cannot receive Daghesh-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הָאֹהֶל, הָרָשָׁע, הָעַיִם, הָהֵם but הַהוּא, הַחֹשֶׁךְ.

a. The nouns אֶרֶץ *earth*, הַר *mountain*, and עַם *people* on receiving the article lengthen their vowels to הָאָרֶץ, הָהָר and הָעָם.

4. Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ח, but with ה and ע only takes place, when the article stands upon the second syllable before the accent, הֶחָג, הֶחָכָם, הֶהָרִים, הֶעָרִים, but הָהָר, הָעָם.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, נֵלֵךְ *we shall go,* הֲנֵלֵךְ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הַיְדַעְתֶּם *do ye know?* הַאֵלֵךְ *shall I go?* Before gutturals with Kamets it is changed to Seghol הָיְתָה *it was,* הֶהָיְתָה *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הַיְדַעְתֶּם not הַיְדַעְתֶּם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אוֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נְבֵלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עֶרֶב evening; חֶרֶב sword; זֶרַע seed; כּוֹכָב star; עָלֶה leaf; אָדָם man; שָׁנָה year; נָהָר river; אֶרֶץ[1] earth; עַם people; חַי or חַי living; דְּבָרִים words; כְּתֵפוֹת shoulders.

[1] See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אֱמֶת, אָנֹכִי, תָּבוֹא, שֹׁמֵר, קֹלוֹ, בֵּן, אֵם, עוֹד, זֹאת, עֵינַי,
חָזָק, לְמַעַנְךָ, טוֹב, אָמְנָם, פְּתִיתָ, אֵל, לְאֵל, שְׁכַחְתֶּם, תַּמּוּ, בָּאתָ,
אַתָּה, תִּשְׁפֹּט, תַּחַת, מְכַבֵּד, חֵקֶר, רָאִיתָ[1], רְאִיתֶם, מְכַסֶּה, אֶדְרֹשׁ,
בַּעַד, מְעַט, גַּם, רֹב.

[1] Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions.*

1. The prepositions בּ, כּ and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית , כְּכֹל , לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בִּרְקִיעַ for בְּרְקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, כַּאֲרִי , לֶאֱכֹל , בַּחֲרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, כָּזֹאת, לָנֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition כַּדָּבָר for כְּהַדָּבָר, לָאָרֶץ for לְהָאָרֶץ.

a. The initial א of אֲדֹנָי *Lord*, אָדוֹן *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, *a*, לַאדֹנָי , לַאדֹנֶיהָ, בֵּאלֹהִים for בֶּאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אֱמֹר *to say* after ל, לֵאמֹר but בֶּאֱמֹר, כֶּאֱמֹר.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִדֶּרֶךְ for מִן דֶּרֶךְ. Before ח Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִחוּץ for מִן חוּץ, but מֵאֶרֶץ, מֵהָעוֹף.

a. The inseparable prepositions take before the divine name יְהוָֹה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בַּיהוָֹה, כַּיהוָֹה, לַיהוָֹה, מֵיהוָֹה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֹשֶׁךְ , וְהָאָרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וּבֵין, וּכְתֹב; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וִיהִי; before a guttural with

compound Sh'va it receives the corresponding short vowel וֶחֱלִי, וַעֲוֹן, וַאֲנִי; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets וָבֹהוּ, וָרָע.

Vocabulary 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. *man*	כְּ prep. *according to, as, like.*
אוֹר n. m. *light*	כּוֹכָבִים n. m. pl. *stars*
בְּ prep. *in*	לְ prep. *to, for*
בְּהֵמָה n. f. *beast, cattle*	לֹא adv. *not*
בַּיִת n. m. *house*	לֶחֶם n. m. f. *bread*
בֹּקֶר n. m. *morning*	לַיְלָה n. m. *night*
בָּשָׂר n. m. *flesh*	מִן prep. *from*
וְ conj. *and*	עַד prep. *unto, until*
חֹשֶׁךְ n. m. *darkness*	עֶרֶב n. m. f. *evening*
יוֹם n. m. *day*	שָׂדֶה n. m. *field*
יָם n. m. *sea*	שָׁמַיִם n. m. pl. *heaven*
יָרֵחַ n. m. *moon*	שֶׁמֶשׁ n. m. f. *sun.*

Lesson 1 in Reading Hebrew, see page 111.
Lesson 1 in Writing Hebrew, see page 137.
The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29. *Personal Pronouns.*

1. The personal pronouns are the following, viz.:

SINGULAR.

1. *I* אָנֹכִי ānōkhī′, אֲנִי ănī

3. { *Thou* m. אַתָּה attā′
{ *Thou* f. אַתְּ (אַתִּי) att

3.	*He*	הוּא hū	
	She	הִיא (הִוא) hī	

PLURAL.

1.	*We*	אֲנַחְנוּ ᵃnahh'nū,	נַחְנוּ nahh'nū,	אָנוּ ᵃnū
2.	*Ye* m.	אַתֶּם attem'		
	Ye f.	אַתֵּן attēn',	אַתֵּנָה attē'nā	
3.	*They* m.	הֵם hēm,	הֵמָּה hēm'mā	
	They f.	הֵן hēn,	הֵנָּה hēn'nā	

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

		SINGULAR.	PLURAL.
1.	*Com.*	ִי נִי	נוּ
2.	*Masc.*	ךָ	כֶם
	Fem.	ךְ	כֶן
3.	*Masc.*	הוּ	הֶם ם
	Fem.	הָ	הֶן ן

3. In the first person singular ִי is used with nouns, and נִי with verbs. The third plural forms הֶם, הֶן are used with plural nouns; ם, ן with verbs and singular nouns. The suffixes כֶם, כֶן, הֶם, הֶן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כ is prolonged by the syllable מוֹ and מִן becomes before light suffixes מִמֶּן or מִמְּ. The suffix הוּ preceded by ָ is contracted to וֹ e. g. בּוֹ for בָּהוּ, לוֹ for לָהוּ; הָ preceded by ָ is shortened to הּ e. g. בָּהּ for בָּהָ and in like manner with the pause accent בָּךְ, 2 masc. sing. for בְּךָ.

Vocabulary 2.

אוֹת n. m. f. *sign*	יִשְׂרָאֵל n. m. *Israel*
אָח n. m. *brother*	כֶּסֶף n. m. *silver*
אֵין *there is not*	עוֹד adv. *yet, besides*
אֱלֹהִים n. m. pl. *God*	עַל prep. *upon, over*
אֶרֶץ n. f. *earth, land*	עֹלָם n. m. *eternity*
בֵּין prep. *between*	עִם prep. *with*
זָהָב n. m. *gold*	עִמָּדִי or עִמִּי *with me*
חַי adj. *living, alive*	עַתָּה adv. *now*
יְהוָֹה n. m. *Jehovah*	תַּחַת prep. *under, instead of.*

§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

	Masc.	*Fem.*			*Common.*	
Singular	זֶה	זֹאת	*this*	Plural	אֵל אֵלֶּה	*these*

The poetic form זוּ is used both as a demonstrative and a a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that.*

3. The relative pronoun is אֲשֶׁר *who, which,* sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמוֹ *who his day* i. e. *whose day* אֲשֶׁר—לוֹ *who—to him* i. e. *to whom.* When a preposition stands before the relative, it governs not the relative itself but its antedecent understood; thus, לַאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which.* It receives an adverbial sense when followed by שָׁם *there,*

e. g. אֲשֶׁר—שָׁם *where*, אֲשֶׁר—שָׁמָּה *whither*, אֲשֶׁר—מִשָּׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מָה *what?* or *whatever*. The vowel of מה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מַזֶּה for מַה זֶּה *what is this?*

5. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* אֵי לָזֹאת *for what? why?* אֵי מִזֶּה *from what place? whence?*

Vocabulary 3.

כֹּל n. m. *whole, all, every*	מָקוֹם n. m. f. *place*
מַיִם n. m. pl. *water*	קֹדֶשׁ n. m. *holiness, a holy place* or *thing.*
מַעַל adv. *above*	

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz.:

1.	Kal	Simple active.
2.	Niphal	Simple passive.
3.	Piēl	Intensive active.
4.	Pual	Intensive passive.
5.	Hiphīl	Causative active.
6.	Hophal	Causative passive.
7.	Hithpaēl	Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

1.	Kal	קָטַל	*to kill.*
2.	Niphal	נִקְטַל	*to be killed.*
3.	Piel	קִטֵּל	*to kill many* or *to massacre.*
4.	Pual	קֻטַּל	*to be massacred.*
5.	Hiphil	הִקְטִיל	*to cause to kill.*
6.	Hophal	הָקְטַל	*to be caused to kill.*
7.	Hithpael	הִתְקַטֵּל	*to kill one's self.*

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING.	3 *masc.*	קָטַל	kātal′	*he killed, did kill or has killed.*
	3 *fem.*	קָטְלָה	kāt'lā′	*she killed.*
	2 *masc.*	קָטַלְתָּ	kātal′tā	*thou* (m.) *killedst.*
	3 *fem.*	קָטַלְתְּ	kātalt′	*thou* (f.) *killedst.*
	1 *com.*	קָטַלְתִּי	kātal′tī	*I killed.*
PLUR.	3 *com.*	קָטְלוּ	kāt'lū	*they killed.*
	2 *masc.*	קְטַלְתֶּם	k'taltem′	*ye* (m.) *killed.*
	2 *fem.*	קְטַלְתֶּן	k'talten′	*ye* (f.) *killed.*
	1 *com.*	קָטַלְנוּ	kātal′nū	*we killed.*

INFINITIVE *absolute* קָטוֹל kātōl′, *construct* קְטֹל k'tōl *to kill.*

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tsere as in כָּבֵד *to be heavy*, or Hholem as in שָׁכֹל *to be bereaved.*

KAL PRETERITE with *ē.*

	3 *masc.*	3 *com.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
SING.	כָּבֵד		כָּבְדָה	כָּבַדְתָּ	כָּבַדְתְּ	כָּבַדְתִּי
PLUR.		כָּבְדוּ		כְּבַדְתֶּם	כְּבַדְתֶּן	כָּבַדְנוּ

INFINITIVE *absolute* כָּבוֹד *construct* כְּבֹד.

KAL PRETERITE with *ō.*

	3 *masc.*	3 *com.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
SING.	שָׁכֹל		שָׁכְלָה	שָׁכֹלְתָּ	שָׁכֹלְתְּ	שָׁכֹלְתִּי
PLUR.		שָׁכְלוּ		שְׁכָלְתֶּם	שְׁכָלְתֶּן	שָׁכֹלְנוּ

INFINITIVE *absolute* שָׁכוֹל, *construct* שְׁכֹל.

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus תָ in קָטַלְתָּ is from אַתָּה 2 masc. sing., תְּ in קָטַלְתְּ from אַתְּ 2 fem. sing., תֶּם and תֶּן from the 2 plur. אַתֶּם and אַתֶּן; תִּי in קָטַלְתִּי is by euphonic change for כִי from אָנֹכִי 1 pers. sing., נוּ in קָטַלְנוּ from אֲנוּ 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition קָטַל is accordingly used for the 3 masc. sing.; ָה in קָטְלָה being the sign of the feminine and so used also in nouns and adjectives, and וּ in קָטְלוּ the sign of the plural.

Vocabulary 4.

גָּדַל v. (fut. *a*) *to be great*
דָּבַק v. (fut. *a*) *to cleave, adhere*
דֶּלֶת n. f. *door*
הָדָר n. m. *majesty*
הוֹד n. m. *splendor*
יָצַק v. *to pour*
כִּי conj. *for, because, that*
כֵּלִים n. m. pl. *vessels, articles*
לָבַשׁ or לָבֵשׁ v. (fut. *a*) *to put on, wear, be clothed with*
מְאֹד adv. *very*
מִצְוָה n. f. *commandment*
מָשַׁל v. *to rule*
נָתַן v. *to give*
סָגַר v. *to shut*
צֶדֶק n. m. *righteousness*
שָׁבַת v. *to rest, cease, keep Sabbath*
שַׁבָּת n. m. f. *Sabbath*
שָׁכַן v. *to dwell*
שָׁמַר v. *to keep, observe.*

אֵת is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing נִ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 *masc.*	3 *com.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְנוּ

INFINITIVE *absolute* הִקָּטֹל, *construct* הִקָּטֵל.

PIEL PRETERITE.

	3 *masc.*	3 *com.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
SING.	קִטֵּל		קִטְּלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְּלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְנוּ

INFINITIVE *absolute* קַטֹּל, *construct* קַטֵּל.

PUAL PRETERITE.

	3 *masc.*	3 *com.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
SING.	קֻטַּל		קֻטְּלָה	קֻטַּלְתָּ	קֻטַּלְתְּ	קֻטַּלְתִּי
PLUR.		קֻטְּלוּ		קֻטַּלְתֶּם	קֻטַּלְתֶּן	קֻטַּלְנוּ

INFINITIVE *absolute* קֻטֹּל, *construct* קֻטַּל.

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. *Eleazar*
אָרוֹן n. m. f. *ark*
בָּדַל v. N. *to be separated, divided*
יָדַע v. K. *to know*
כָּבַשׁ v. K. P. *to subdue;* N. *to be subdued*
לִפְנֵי *before*
לָקַח v. K. *to take*
מָשַׁח v. K. *to anoint*
מִשְׁכָּן n. m. *tabernacle, dwelling*
סָגַר v. N. Pu. *to be shut*
קָבַץ v. P. *to gather;* N. *to be gathered*
קָדַשׁ v. P. H. *to sanctify, consecrate;* N. Pu. *to be sanctified*
שָׁבַע v. N. *to swear*
שָׁכַל v. P. *to bereave*
שָׁכַן v. P. H. *to cause to dwell*
שֶׁמֶן n. m. *oil.*

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הִת to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 *masc.*	3 *com.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
SING.	הִקְטִיל		הִקְטִילָה	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתִּי
PLUR.		הִקְטִילוּ		הִקְטַלְתֶּם	הִקְטַלְתֶּן	הִקְטַלְנוּ

INFINITIVE *absolute* הַקְטֵל, *construct* הַקְטִיל.

HOPHAL PRETERITE.

	3 *masc.*	3 *com.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
SING.	הָקְטַל		הָקְטְלָה	הָקְטַלְתָּ	הָקְטַלְתְּ	הָקְטַלְתִּי
PLUR.		הָקְטְלוּ		הָקְטַלְתֶּם	הָקְטַלְתֶּן	הָקְטַלְנוּ

INFINITIVE *absolute* הָקְטֵל, *construct* הָקְטַל.

HITHPAEL PRETERITE.

	3 *masc.*	3 *com.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
SING.	הִתְקַטֵּל		הִתְקַטְּלָה	הִתְקַטַּלְתָּ	הִתְקַטַּלְתְּ	הִתְקַטַּלְתִּי
PLUR.		הִתְקַטְּלוּ		הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּן	הִתְקַטַּלְנוּ

INFINITIVE *absolute* הִתְקַטֵּל, *construct* הִתְקַטֵּל.

VOCABULARY 6.

בָּדַל v. H. *to separate*
גּוֹיִם n. m. pl. *nations*
גַּם conj. *also*
דָּוִד n. m. *David*
חַיָּה n. f. *animal, wild beast*
כָּרַת v. H. *to cut off;* Ho. *to be cut off*
מְלָאכָה n. f. *work*
מָלַךְ v. Ho. *to be caused to reign, to be made king*
מֶלֶךְ n. m. *king*
מַלְכוּת n. f. *kingdom*
מְעַט n. *a little*[1]

[1] מְעַט is a noun meaning *a little thing* or *a small quantity* of any thing, but not

מִעֵט v. H. *to make small or few*
קִדֵּשׁ v. Hith. *to sanctify or purify one's self*
קֵרֵב v. H. *to bring near, offer*
שָׁבַת v. H. *to cause to rest, or cease*
שִׁחֵת v. H. *to destroy*
שָׁלַח v. P. H. *to send.*

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING.	3 *masc.*	יִקְטֹל	yiktōl′	*he shall* or *will kill*
	3 *fem.*	תִּקְטֹל	tiktōl′	*she will kill*
	2 *masc.*	תִּקְטֹל	tiktōl′	*thou* (m.) *wilt kill*
	2 *fem.*	תִּקְטְלִי	tikt'lī′	*thou* (f.) *wilt kill*
	1 *com.*	אֶקְטֹל	ektōl′	*I shall kill*
PLUR.	3 *masc.*	יִקְטְלוּ	yikt'lū′	*they* (m.) *will kill*
	3 *fem.*	תִּקְטֹלְנָה	tiktōl′nā	*they* (f.) *will kill*
	2 *masc.*	תִּקְטְלוּ	tikt'lū′	*ye* (m.) *will kill*
	2 *fem.*	תִּקְטֹלְנָה	tiktōl′nā	*ye* (f.) *will kill*
	1 *com.*	נִקְטֹל	niktōl′.	*we shall kill.*

IMPERATIVE.

SING.	2 *masc.*	קְטֹל	k'tōl′	*kill thou* (m.)
	2 *fem.*	קִטְלִי	kit'lī′	*kill thou* (f.)
PLUR.	2 *masc.*	קִטְלוּ	kit'lū′	*kill ye* (m.)
	2 *fem.*	קְטֹלְנָה	k'tōl′nā	*kill ye* (f.)

little or *small* as an adjective. Thus we may say מְעַט מַיִם *a little water,* מְעַט לֶחֶם *a little bread;* but מְעַט could not be used in such phrases as *a little house, a little door.* A different word would be required in the latter case.

PARTICIPLES.

	Singular.		Active.	Plural.		
	masc.	*fem.*		*masc.*	*fem.*	
	קֹטֵל	קֹטְלָה or	קֹטֶלֶת	קֹטְלִים	קֹטְלוֹת	*killing*
	kōtēl′	kōt’lā′	kōte′leth	kōt’līm′	kōt’lōth′	

Passive.

קָטוּל	קְטוּלָה	קְטוּלִים	קְטוּלוֹת	*killed*
kātūl′	k’tūlā′	k’tūlīm′	k’tūlōth′	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tsere or Hholem in the preterite, thus יִכְבַּד, יִשְׁכַּל.

KAL FUTURE with *ă*.

	3 *masc.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
Sing.	יִכְבַּד	תִּכְבַּד	תִּכְבַּד	תִּכְבְּדִי	אֶכְבַּד
Plur.	יִכְבְּדוּ	תִּכְבַּדְנָה	תִּכְבְּדוּ	תִּכְבַּדְנָה	נִכְבַּד

IMPERATIVE.

	2 *masc.*	2 *fem.*		2 *masc.*	2 *fem.*
Sing.	כְּבַד	כִּבְדִי.	Plur.	כִּבְדוּ	כְּבַדְנָה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for ו from הוּא, and as in the preterite וּ is appended as the sign of the plural יִקְטְלוּ; ת of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטֹלְנָה from הֵנָּה. In the second person ת is from אַתָּה, the fem. taking י. from אַתִּי, the masc. plur. וּ as in the third person, and

the fem. נָה from אַתֵּנָה. In the first person sing. אֶקְטֹל, א is from אֲנִי; in the plur. נִקְטֹל, נ is from אֲנוּ.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

Vocabulary 7.

בְּתוּלֹת n. f. pl. *virgins*	עֵת n. m. f. *time*
דִּבֵּר v. P. *to speak*	פְּלִשְׁתִּים n. m. pl. *Philistines*
יוֹסֵף n. m. *Joseph*	צִיּוֹן n. f. *Zion*
כֵּן adv. *so*	שָׁנִי n. m. *crimson*
סֶלַע n. m. *rock*	שַׁעַר n. m. f. *gate.*

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקָּטֵל is formed יִקָּטֵל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מָה.

NIPHAL FUTURE.

	3 *masc.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
Sing.	יִקָּטֵל	תִּקָּטֵל	תִּקָּטֵל	תִּקָּטְלִי	אֶקָּטֵל
Plur.	יִקָּטְלוּ	תִּקָּטֵלְנָה	תִּקָּטְלוּ	תִּקָּטֵלְנָה	נִקָּטֵל

IMPERATIVE.

	2 *masc.*	2 *fem.*		2 *masc.*	2 *fem.*
Sing.	הִקָּטֵל	הִקָּטְלִי	Plur.	הִקָּטְלוּ	הִקָּטֵלְנָה

PARTICIPLE.

	masc.	*fem.*		*masc.*	*fem.*
Sing.	נִקְטָל	נִקְטָלָה or נִקְטֶלֶת	Plur.	נִקְטָלִים	נִקְטָלוֹת

PIEL FUTURE.

	3 *masc.*	3 *fem.*	2 *masc.*	2 *fem.*	1 c
SING.	יְקַטֵּל	תְּקַטֵּל	תְּקַטֵּל	תְּקַטְּלִי	ַטֵּל
PLUR.	יְקַטְּלוּ	תְּקַטֵּלְנָה	תְּקַטְּלוּ	תְּקַטֵּלְנָה	טֵּל

IMPERATIVE.

	2 *masc.*	2 *fem.*		2 *masc.*	2 *fem.*
SING.	קַטֵּל	קַטְּלִי	PLUR.	קַטְּלוּ	קַטֵּלְנָה

PARTICIPLE.

	masc.	*fem.*		*masc.*	*fem.*
SING.	מְקַטֵּל	מְקַטְּלָה	PLUR.	מְקַטְּלִים	מְקַטְּלוֹת

PUAL FUTURE.

	3 *masc.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
SING.	יְקֻטַּל	תְּקֻטַּל	תְּקֻטַּל	תְּקֻטְּלִי	אֲקֻטַּל
PLUR.	יְקֻטְּלוּ	תְּקֻטַּלְנָה	תְּקֻטְּלוּ	תְּקֻטַּלְנָה	נְקֻטַּל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	*fem.*		*masc.*	*fem.*
SING.	מְקֻטָּל	מְקֻטָּלָה or מְקֻטֶּלֶת	PLUR.	מְקֻטָּלִים	מְקֻטָּלוֹת

VOCABULARY 8.

אָמַר v. K. *to say*
בְּרִית n. f. *covenant*
הִנֵּה int. *lo! behold!*
טוֹב adj. *good*
יַעֲקֹב n. m. *Jacob*
יְרִיחוֹ n. *Jericho*
כִּבֵּד v. P. *to honor;* N. *to be honored*
כָּבוֹד n. m. *honor*
כֹּהֲנִים n. m. pl. *priests*
כָּרַת v. K. *to cut, make* a covenant

מָנַע v. K. *to withhold, keep back*
עֵדָה n. f. *company, assembly*
עַל־פְּנֵי *in the presence of*
עַם n. m. *people*
פֶּן conj. *lest, that not*
קָטַר v. H. *to burn incense*
רַע adj. *bad, evil*
שָׁכַח v. K. *to forget*
שָׁמַר v. N. *to keep one's self, take heed.*

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	*3 fem.*	*2 masc.*	*2 fem.*	*1 com.*
SING.	יַקְטִיל	תַּקְטִיל	תַּקְטִיל	תַּקְטִילִי	אַקְטִיל
PLUR.	יַקְטִילוּ	תַּקְטֵלְנָה	תַּקְטִילוּ	תַּקְטֵלְנָה	נַקְטִיל

IMPERATIVE.

	2 masc.	*2 fem.*		*2 masc.*	*2 fem.*
SING.	הַקְטֵל	הַקְטִילִי	PLUR.	הַקְטִילוּ	הַקְטֵלְנָה

PARTICIPLE.

	masc.	*fem.*		*masc.*	*fem.*
SING.	מַקְטִיל	מַקְטִילָה or מַקְטֶלֶת	PLUR.	מַקְטִילִים	מַקְטִילוֹת

HOPHAL FUTURE.

	3 masc.	*3 fem.*	*2 masc.*	*2 fem.*	*1 com.*
SING.	יָקְטַל	תָּקְטַל	תָּקְטַל	תָּקְטְלִי	אָקְטַל
PLUR.	יָקְטְלוּ	תָּקְטַלְנָה	תָּקְטְלוּ	תָּקְטַלְנָה	נָקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	*fem.*		*masc.*	*fem.*
SING.	מָקְטָל	מָקְטָלָה or מָקְטֶלֶת	PLUR.	מָקְטָלִים	מָקְטָלוֹת.

HITHPAEL FUTURE.

	3 *masc.*	3 *fem.*	2 *masc.*	2 *fem.*	1 *com.*
Sing.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְּלִי	אֶתְקַטֵּל
Plur.	יִתְקַטְּלוּ	תִּתְקַטֵּלְנָה	תִּתְקַטְּלוּ	תִּתְקַטֵּלְנָה	נִתְקַטֵּל

IMPERATIVE.

	2 *masc.*	2 *fem.*		2 *masc.*	2 *fem.*
Sing.	הִתְקַטֵּל	הִתְקַטְּלִי	Plur.	הִתְקַטְּלוּ	הִתְקַטֵּלְנָה

PARTICIPLE.

	masc.	*fem.*		*masc.*	*fem.*
Sing.	מִתְקַטֵּל	מִתְקַטְּלָה or מִתְקַטֶּלֶת	Plur.	מִתְקַטְּלִים	מִתְקַטְּלוֹת

Vocabulary 9.

חֶסֶד n. m. *kindness, mercy*
יֶשַׁע n. m. *salvation*
כֹּה adv. *thus*
לָבַשׁ v. H. *to cause to put on, to clothe*
מָטַר v. H. *to cause to rain*
מָטָר n. m. *rain*
מָלַךְ v. H. *to cause to reign*
צְעָקָה n. f. *cry*
שָׂכַל v. H. *to be wise, act wisely*
שִׂמְחָה n. f. *gladness*
שָׂשׂוֹן n. m. *joy*
שְׁאֵרִית n. f. *remnant.*

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ת, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הִשְׁבַּתִּי for הִשְׁבַּתְתִּי, תִּשְׁכֹּנָּה for תִּשְׁכֹּנְנָה.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגַדְתָּה , תִּזְכֹּרְןָ.

3. Final ן is sometimes added to *ū* of the preterite, and to *ū* and *ī* of the future, e. g. יֵדְעוּן, תִּדְבָּקִין.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שְׁכַב, שְׁפַל; and occasionally it takes a feminine ending דַּבְקָה for דְּבֹק.

5. The Niphal absolute infinitive may be either נִקְטֹל or הִקָּטֹל; קַטֵּל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קִדַּשׁ, דִּבֶּר instead of קִדֵּשׁ, דִּבֵּר; Pattahh also occurs in the Hithpael הִתְקַצָּה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbuts in the first syllable כָּרַּת, הֻשְׁכַּב.

8. Tav of the prefixed הת in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׂ or שׁ; with צ the ת is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ת is assimilated to the first radical and united with it by Daghesh-forte, הִסְתַּבֵּל, הִצְטַדֵּק, הִדַּבֵּק.

§ 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel הָ is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נְנַתְּקָה *we will break* or *let us break.* This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ׅ. of the ultimate is changed to (ֶ), תַּשְׂכֵּל *thou mayest understand* or *understand thou.*

3. Paragogic ה ָ is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שִׁמְעָה *oh, hear!* or *pray, hear!*

4. The addition of ה ָ to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ׅ. remains or is restored אֶשְׁמְרָה, אַבְדִּילָה. The Kal imperative with ō becomes קָטְלָה *kot'lā;* the Kal inperative with ā becomes כִּבְדָה *kibh'dhā.*

§ 41. *Vav Conversive.*

Vav Conversive is a modification of the copulative וּ *and,* and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesh-forte in the next letter, יִסְגֹּר *he will shut,* וַיִּסְגֹּר *and he shut.* If this be Yodh with Sh'va, Daghesh is usually omitted, וַיְקַדֵּשׁ. Before א of the first person, which cannot receive Daghesh, Pattahh is lengthened to Kamets, וָאֲדַבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה ָ.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept,* וְשָׁמַר *and he will keep.*

For the influence of Vav Conversive on the accent, see § 17. 6.

Vocabulary 10.

אַהֲרֹן n. m. *Aaron*
אַל adv. *not*
אֶל־ prep. *to, unto, respecting*
אֵפֶר n. m. *ashes*
בְּגָדִים n. m. pl. *garments*
בָּרָד n. m. *hail*
הֵנָּה adv. *hither*
זָעַק v. K. (fut. *a*) *to cry*
זְעָקָה n. f. *cry*
חֶרֶב n. f. *sword*
יָגַע v. K. *to be weary*
יָד n. f. *hand*
יָרַשׁ or יָרֵשׁ v. K. *to drive out*
יָשַׁב v. K. *to dwell, inhabit*
כְּתֹנֶת n. f. *tunic*
מַלְכָּה n. f. *queen*
מָרְדְּכַי n. m. *Moraecai*
קִבֵּל v. P. *to receive, accept*
קָרֵב v. K (fut. *a*) *come near, approach*
קָרַע v. K. (fut. *a*) *to rend*
רֹאשׁ n. m. *head*
רָחַץ v. K. (fut. *a*) *to wash*
שַׂק n. m. *sackcloth*
שָׁלַח v. K. (fut. *a*) *to send.*

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE.

Sing. 3 *fem.* ָה becomes ַת.
2 *masc.* תָּ sometimes becomes תַּ before נִי.
2 *fem.* תְּ becomes תִּי.
Plur. 2 *masc.* תֶּם becomes תּוּ. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

Plur. 2 *and* 3 *fem.* תִּקְטֹלְנָה becomes תִּקְטְלוּ.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, ךָ, כֶם and כֶן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghesh-forte with נ of the 1 pers. suffix and ך of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* ֵהוּ becomes וֹ, ָיהוּ becomes ָיו, תְהוּ becomes תּוּ, נְהוּ becomes נּוּ; in the *fem.* ָה becomes ָהּ, תָהּ becomes תַּהּ, נָהּ becomes נָּהּ.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 *com.*	קְטָלַנִי	k'tāla'nī	*he killed me*
	2 *masc.*	קְטָלְךָ	k'tāl'khā'	*he killed thee* (m.)
	2 *fem.*	קְטָלָךְ	k'tālākh'	*he killed thee* (f.)
	3 *masc.*	קְטָלָהוּ קְטָלוֹ	k'tālā'hū k'tālō'	*he killed him*
	3 *fem.*	קְטָלָהּ	k'tālāh'	*he killed her*
PLUR.	1 *com.*	קְטָלָנוּ	k'tālā'nū	*he killed us*
	2 *masc.*	קְטַלְכֶם	k'tal'khem'	*he killed you* (m.)
	2 *fem.*	קְטַלְכֶן	k'tal'khen'	*he killed you* (f.)
	3 *masc.*	קְטָלָם	k'tālām'	*he killed them* (m.)
	3 *fem.*	קְטָלָן	k'tālān'	*he killed them* (f.)

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. גְּדֵלַנִי from גָּדֵל.

The remaining parts of the verb are sufficiently represented in Table VII.

Vocabulary 11.

אָב n. m. *father*
אֲדֹנָי n. m. *Lord*
אֵם n. f. *mother*
בַּת n. f. *daughter*
גָּדַל v. P. *to make great*
דָּבַק v. H. *to overtake*
דָּם n. m. *blood*
הָמָן n. m. *Haman*
מִזְבֵּחַ n. m. *altar*
מִלְחָמָה n. f. *war, fighting*
סָגַר v. P. *to shut up;* H. *to cause to shut*
סָפַר v. P. *to recount, tell*
רָעָב n. m. *famine.*

Vocabulary 12.

אֵיכָכָה adv. *how*
אֱנוֹשׁ n. m. *man*
אִשָּׁה n. f. *woman*
בְּרָכָה n. f. *blessing*
דַּמֶּשֶׂק n. *Damascus*
דֶּרֶךְ n. m. f. *way*
הָלַךְ v. K. *to go, walk*
זָכַר v. K. *to remember*
חָלַץ v. P. *to deliver*
טָנַף v. P. *to soil, defile*
מָשַׁל v. H. *to cause to rule*
נָא *pray, I pray thee*
נֶגֶד prep. *before, in the presence of*
עוּל n. m. *suckling, babe*
עָטַר v. P. *to crown*
פָּשַׁט v. K. *to take off* clothes
צָרָה n. f. *trouble*
רַגְלַיִם n. f. du. *feet*
רַחוּם adj. *merciful*
שַׂלְמָה n. f. *garment*
שָׁכַם v. H. *to rise early*
שָׁמַע v. K. *to hear*
תָּפַשׂ v. K. *to lay hold of, seize.*

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in ָה or ת.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ַיִם in nouns of both genders.

3. The plural of masculine nouns ends in ִים, or more rarely ִין, and that of feminine nouns in וֹת.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take וֹת in the plural, some feminines take ִים, and some of each gender take indifferently ִים or וֹת.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending ת.

1. If the ultimate is simple there is no change.

masc.		*fem.*	*masc.*		*fem.*
מִצְרִי	*an Egyptian,*	מִצְרִית	שֵׁנִי	*second,*	שֵׁנִית
יְמָנִי	*right,*	יְמָנִית	שְׁלִישִׁי	*third,*	שְׁלִישִׁית
פְּנִימִי	*interior,*	פְּנִימִית	מוֹצֵא	*finding,*	מוֹצֵאת.

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

masc.		*fem.*	*masc.*		*fem.*
נִשְׁבָּר	*broken,*	נִשְׁבֶּרֶת	שֹׁכֵב	*lying*	שֹׁכֶבֶת
מְשֻׁלָּשׁ	*triple,*	מְשֻׁלֶּשֶׁת	מְדַבֵּר	*speaking*	מְדַבֶּרֶת
מְקֻבָּץ	*gathered,*	מְקֻבֶּצֶת	אַדִּיר	*large*	אַדֶּרֶת
אֲדַמְדָּם	*reddish,*	אֲדַמְדֶּמֶת	שַׁלִּיט	*imperious*	שַׁלֶּטֶת
שֹׁפֵךְ	*shedding,*	שֹׁפֶכֶת	מַשְׂכִּיל	*prudent*	מַשְׂכֶּלֶת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ	*friend*, fem. מוֹדַעַת		נִשְׁמָע	*heard*,	fem. נִשְׁמַעַת
שֹׁמֵעַ	*hearing*, fem. שֹׁמַעַת		מַגִּיעַ	*touching*,	fem. מַגַּעַת

II. The feminine הָ, the plural ִים or וֹת, and the dual ַיִם.

1. Kamets and Tsere are rejected from the penult, except from nouns in הָ.

גָּדוֹל	*great*,	fem. גְּדוֹלָה	pl. גְּדוֹלִים	f. pl. גְּדוֹלוֹת
גָּבֹהַּ	*high*,	fem. גְּבֹהָה	pl. גְּבֹהִים	f. pl. גְּבֹהוֹת
כָּתוּב	*written*,	fem. כְּתוּבָה	pl. כְּתוּבִים	f. pl. כְּתוּבוֹת
מֵשִׁיב	*restoring*,	fem. מְשִׁיבָה	pl. מְשִׁיבִים	f. pl. מְשִׁיבוֹת

אָדוֹן	*master*,	pl. אֲדֹנִים	מֵלִיץ	*interpreter*,	pl. מְלִיצִים
דָּבָר	*word*,	pl. דְּבָרִים	לֵבָב	*heart*,	pl. לְבָבוֹת
זִכָּרוֹן	*memorial*,	pl. זִכְרוֹנוֹת	עֵנָב	*grape*,	pl. עֲנָבִים
כָּנָף	*wing*,	du. כְּנָפַיִם	צֵלָע	*rib*,	pl. צְלָעִים

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ	*going*,	fem. הֹלְכָה	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ	*shedding*,	fem. שֹׁפְכָה	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת

שֹׁפֵט	*judge*,	pl. שֹׁפְטִים	מִזְבֵּחַ	*altar*,	pl. מִזְבְּחוֹת
כֹּהֵן	*priest*,	pl. כֹּהֲנִים	מַקֵּל	*rod*,	pl. מַקְלוֹת

but

מֵת	*dead*,	fem. מֵתָה	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם	*complete*,	fem. שְׁלֵמָה	pl. שְׁלֵמִים	f. pl. שְׁלֵמוֹת
יָבֵשׁ	*dry*,	fem. יְבֵשָׁה	pl. יְבֵשִׁים	f. pl. יְבֵשׁוֹת

עֵץ	*tree*,	pl. עֵצִים	שֵׁם	*name*,	pl. שֵׁמוֹת
יָרֵךְ	*thigh*,	du. יְרֵכַיִם	כָּבֵד	*heavy*,	pl. כְּבֵדִים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רַב	(from רָבַב)	*much,*	fem.	רַבָּה	pl.	רַבִּים	f. pl.	רַבּוֹת
תָּם	(from תָּמַם)	*perfect,*	fem.	תַּמָּה	pl.	תַּמִּים	f. pl.	תַּמּוֹת
קָטֹן		*small,*	fem.	קְטַנָּה	pl.	קְטַנִּים	f. pl.	קְטַנּוֹת
עָמֹק		*deep,*	fem.	עֲמֻקָּה	pl.	עֲמֻקִּים	f. pl.	עֲמֻקּוֹת
גַּן	(from גָּנַן)	*garden,*	pl.	גַּנִּים	אוֹפַן	*wheel,*	pl.	אוֹפַנִּים
עֵז	(from עָזַז)	*goat,*	pl.	עִזִּים	חָרוּל	*bramble,*	pl.	חֲרֻלִּים
חֹק	(from חָקַק)	*statute,*	pl.	חֻקִּים	לֵב (from לָבַב)	*heart,*	pl.	לִבּוֹת
אַף	(for אֲנַף)	*nose,*	du.	אַפַּיִם	שֵׁן (from שָׁנַן)	*tooth,*	pl.	שִׁנַּיִם

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה ָ; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ	*king,*	fem.	מַלְכָּה	*queen,*	pl.	מְלָכִים	*kings*
סֵתֶר	*covert,*	fem.	סִתְרָה		pl.	סְתָרִים	
עֵגֶל	*calf,*	fem.	עֶגְלָה		pl.	עֲגָלִים	
אֹמֶר	*saying,*	fem.	אִמְרָה or אֶמְרָה		pl.	אֲמָרִים	
עֹצֶם	*strength,*	fem.	עָצְמָה		pl.	עֲצָמִים	
בַּעַל	*lord,*	fem.	בַּעֲלָה	*lady,*	pl.	בְּעָלִים	*lords.*
רֶגֶל	*foot,*	du.	רַגְלַיִם	אֹזֶן *ear,*	du.	אָזְנַיִם	
בֶּרֶךְ	*knee,*	du.	בִּרְכַּיִם	קֶרֶן *horn,*	du.	קַרְנַיִם or קְרָנַיִם	

a. **Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.**

מָוֶת *death,* pl. מוֹתִים   זַיִת *olive tree,* pl. זֵיתִים
אָוֶן *iniquity,* pl. אוֹנִים   עַיִן *eye,* du. עֵינַיִם

4. In a simple ultimate

(1) ־ֶה is rejected.

יָפֶה	*fair,*	fem. יָפָה	pl. יָפִים			f. pl. יָפוֹת
עֹשֶׂה	*doing,*	fem. עֹשָׂה	pl. עֹשִׂים			f. pl. עֹשׂוֹת
מַעֲשֶׂה	*work,*	pl. מַעֲשִׂים		קָנֶה	*reed,*	pl קָנִים
מַרְאֶה	*appearance,*	pl. מַרְאִים		שָׂדֶה	*field,*	pl. שָׂדוֹת
מַחֲנֶה	*camp,*	du. מַחֲנַיִם		חֹזֶה	*seer,*	pl. חֹזִים

(2) ־ִי becomes ־ִיָּה, ־ִיִּים or ־ִים, ־ִיּוֹת.

טְרִי	*fresh,*	fem. טְרִיָּה	pl. טְרִיִּים		f. pl. טְרִיּוֹת
עָנִי	*afflicted,*	fem. עֲנִיָּה	pl. עֲנִיִּים		f. pl. עֲנִיּוֹת
עִבְרִי	*Hebrew,*	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִים		f. pl. עִבְרִיּוֹת
אִי	*island,*	pl. אִיִּים	פְּלִשְׁתִּי	*Philistine,*	pl. פְּלִשְׁתִּים

§ 45. *In Feminine Nouns.*

1. Feminine nouns in ־ָה of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	*queen,*	pl. מְלָכוֹת	יְשׁוּעָה	*salvation,*	pl. יְשׁוּעוֹת
סִתְרָה	*covert,*	pl. סְתָרוֹת	בְּרָכָה	*blessing,*	pl. בְּרָכוֹת
חֶרְפָּה	*reproach,*	pl. חֲרָפוֹת	נְקָמָה	*vengeance,*	pl. נְקָמוֹת
אִמְרָה	*saying,*	pl. אֲמָרוֹת	עֵצָה	*counsel,*	pl. עֵצוֹת
חָרְבָּה	*desert,*	pl. חֲרָבוֹת	גַּנָּה	*garden,*	pl. גַּנּוֹת
בַּעֲלָה	*lady,*	pl. בְּעָלוֹת	אֳנִיָּה	*ship,*	pl. אֳנִיּוֹת

2. Feminine nouns in ־ֶת (or ־ַת) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ת had not been appended, § 44. I. 2. Nouns in ־ִית take ־ִיּוֹת and nouns in ־וּת take ־ֻיּוֹת.

מִשְׁמֶרֶת	(from	מִשְׁמָר)	*observance,*	pl.	מִשְׁמָרוֹת
מַאֲכֶלֶת	(from	מַאֲכָל)	*knife,*	pl.	מַאֲכָלוֹת
אֲדַמְדֶּמֶת	(from	אֲדַמְדָּם)	*reddish,*	pl.	אֲדַמְדַּמּוֹת
מֵינֶקֶת	(from	מֵינִיק)	*nurse,*	pl.	מֵינִיקוֹת
טַבַּעַת	(from	טָבַע)	*ring,*	pl.	טַבָּעוֹת
נֹגַעַת	(from	נֹגֵעַ)	*touching,*	pl.	נֹגְעוֹת
יוֹנֶקֶת	(from	יוֹנֵק)	*sucker,*	pl.	יוֹנְקוֹת

sing.		*pl.*	*sing.*		*pl.*
גֻּלְגֹּלֶת	*skull,*	גֻּלְגְּלוֹת	מוֹאָבִית	*Moabitess,*	מוֹאֲבִיּוֹת
כְּתֹנֶת	*tunic,*	כָּתְּנֹת	מִצְרִית	*Egyptian woman,*	מִצְרִיּוֹת
שִׁבֹּלֶת	*ear of corn,*	שִׁבֳּלִים	מַלְכוּת	*kingdom,*	מַלְכֻיּוֹת.

3. Before the dual ending ָה becomes ָת ; and nouns in ֶת follow the rule of other Segholates, § 44. II. 3.

יָרֵכָה	*thigh,*	du. יַרְכָתַיִם	דֶּלֶת	*folding-door,*	du. דְּלָתַיִם
שָׂפָה	*lip,*	du. שְׂפָתַיִם	עֲצֶלֶת	*sloth,*	du. עֲצַלְתַּיִם
שָׁנָה	*year,*	du. שְׁנָתַיִם	נְחֹשֶׁת	*brass,*	du. נְחֻשְׁתַּיִם

Vocabulary 13.

אֶבֶן n. m. f. *a stone*
אֱדוֹם n. m. *Edom*
בְּאֵר n. f. *a well*
גִּבְעוֹן n. *Gibeon*
גָּדוֹל adj. *great, large*
גּוֹי n. m. *nation*
חָדָשׁ adj. *new*
לָכַד v. K. *to capture*
מָלַךְ v. K. *to reign*
עַי n. (with art.) *Ai*
עִיר n. f. *city*
רַב adj. (רַבָּה) *much, many*
רָעָה n. f. *evil*
שָׁלַךְ v. H. *to cast*
תְּאֵנָה n. f. (תְּאֵנִים) *fig-tree, fig.*

§ 46. *Construct State.*

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. *Its Formation.*

The following changes occur in the formation of the construct:

1. The feminine ָה becomes ַת; the dual ַיִם and the plural ִים become ֵי.

גַּנָּה	*garden*,	const.	גַּנַּת	חֻקִּים	*statutes*,	const.	חֻקֵּי
מַלְכָּה	*queen*,	const.	מַלְכַּת	שֹׁפְטִים	*judges*,	const.	שֹׁפְטֵי
עֶגְלָה	*calf*,	const.	עֶגְלַת	רַגְלַיִם	*feet*,	const.	רַגְלֵי
בַּעֲלָה	*lady*,	const.	בַּעֲלַת	אָזְנַיִם	*ears*,	const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

absol.		*const.*	*absol.*		*const.*
דָּג	*fish*,	דַּג	זָקֵן	*old*,	זְקַן
כּוֹכָב	*star*,	כּוֹכַב	חָצֵר	*court*,	חֲצַר
מִקְדָּשׁ	*sanctuary*,	מִקְדַּשׁ	כָּבֵד	*heavy*,	כְּבַד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final ַי becomes ֵי.

מָוֶת	*death*,	const.	מוֹת	גַּיְא	*valley*,	const.	גֵּיא
תָּוֶךְ	*midst*,	const.	תּוֹךְ	בַּיִת	*house*,	const.	בֵּית
קְשָׂוֹת	*cups*,	const.	קְשׂוֹת	עֲיָנוֹת	*fountains*,	const.	עֵינוֹת
but עָוֹן	*iniquity*,	const.	עֲוֹן	חַי	*life*,	const.	חֵי

4. In a simple ultimate ה ָ becomes ה ֵ ; other vowels remain unchanged.

שֶׂה	*sheep*,	const.	שֵׂה	מוֹצָא	*going forth*,	const.	מוֹצָא
רֹעֶה	*shepherd*,	const.	רֹעֵה	צָבָא	*host*,	const.	צְבָא
מִקְנֶה	*cattle*,	const.	מִקְנֵה	יָרֵא	*fearing*,	const.	יְרֵא
מַעֲשֶׂה	*work*,	const.	מַעֲשֵׂה	פְּרִי	*fruit*,	const.	פְּרִי

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		*const.*	*absol.*		*const.*
אָדוֹן	*master*,	אֲדוֹן	בְּרָכָה	*blessing*,	בִּרְכַּת
זִכָּרוֹן	*memorial*,	זִכְרוֹן	נְקָמָה	*vengeance*,	נִקְמַת
דָּבָר	*word*,	דְּבַר	שְׂפָתַיִם	*lips*,	שִׂפְתֵי
עָנָן	*cloud*,	עֲנַן	מְלָכִים	*kings*,	מַלְכֵי
קָנֶה	*reed*,	קְנֵה	חֲרָפוֹת	*reproaches*,	חֶרְפוֹת
מֵלִיץ	*interpreter*,	מְלִיץ	גְּרָנוֹת	*threshing floors*,	גָּרְנוֹת
לֵבָב	*heart*,	לְבַב	בְּהֵמוֹת	*beasts*,	בַּהֲמוֹת

See Table XVII. Declension of Nouns.

Vocabulary 14.

אֲמָנָה n. *Amanah*
הֵן int. *lo! behold!*
טָהֵר v. K. *to be clean, pure*
כָּנָף n. f. *wing*
כְּרוּב n. m. *cherub*
מָכַר v. K. *to sell*
נָהָר n. m. (ים and וֹת) *river*
עָפָר n. m. (וֹת) *dust*
עֵשָׂו n. m. *Esau*
פַּרְפַּר n. *Pharpar*
קוֹל n. m. (וֹת) *voice, sound*
קָטֹן, קָטָן adj. (קְטַנָּה) *little, small*

§ 48. *Paragogic Vowels.*

1. The unaccented vowel ה ָ added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שָׁמַ֫יְמָה *heaven ward.*

2. Paragogic ִי, וֹ, or ָה are in poetic or archaic forms sometimes appended to nouns without affecting the sense, e. g. בְּנִי, Gen. xlix. 11 for בֵּן, חַיְתוֹ Gen. i. 24 for חַיַּת, יְשׁוּעָתָה Ps. iii. 3 for יְשׁוּעָה.

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with ֵי of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz.: כֶם, כֶן, הֶם, הֶן),

Nouns of both genders and of all numbers take the form of the construct.

				suffix.	
דָּבָר	*word,*	const.	דְּבַר	דְּבַרְכֶם	*your word*
דְּבָרִים	*words,*	const.	דִּבְרֵי	דִּבְרֵיכֶם	*your words*
שְׂפָתַיִם	*lips,*	const.	שִׂפְתֵי	שִׂפְתֵיכֶם	*your lips*
שְׂפָתוֹת	*lips,*	const.	שִׂפְתוֹת	שִׂפְתֹתֵיכֶם	*your lips*
בְּרָכָה	*blessing,*	const.	בִּרְכַּת	בִּרְכַּתְכֶם	*your blessing*
בְּרָכוֹת	*blessings,*	const.	בִּרְכוֹת	בִּרְכֹתֵיכֶם	*your blessings.*

II. Before the light suffixes.

1. Singular or plural nouns with a feminine ending adopt the construct form, only ַת is changed to ָת.

מַלְכָּה	*queen,*	const.	מַלְכַּת	suf.	מַלְכָּתִי	*my queen*
מְלָכוֹת	*queens,*	const.	מַלְכוֹת	suf.	מַלְכֹתַי	*my queens*
בְּרָכָה	*blessing,*	const.	בִּרְכַּת	suf.	בִּרְכָתִי	*my blessing*
בְּרָכוֹת	*blessings,*	const.	בִּרְכוֹת	suf.	בִּרְכֹתַי	*my blessings.*

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

		plur.	suf.			
לֵבָב	*heart,*	לְבָבִים	לְבָבִי *	*my heart,*	לְבָבַי	*my hearts*
דָּבָר	*word,*	דְּבָרִים	דְּבָרִי	*my word,*	דְּבָרַי	*my words*
שֹׁפֵט	*judge,*	שֹׁפְטִים	שֹׁפְטִי	*my judge,*	שֹׁפְטַי	*my judges*
מֶלֶךְ	*king,*	מְלָכִים			מְלָכַי	*my kings.*

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

		suf.				suf.	
יָדַיִם	*hands,*	יָדַי	*my hands,*	אָזְנַיִם	*ears,*	אָזְנַי	*my ears*
רַגְלַיִם	*feet,*	רַגְלַי	*my feet,*	שְׂפָתַיִם	*lips,*	שְׂפָתַי	*my lips.*

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending ת ֶ.

		suf.			
מֶלֶךְ	*king*	מַלְכִּי	*my king,*	מַלְכְּכֶם	*your king*
סֵתֶר	*covert*	סִתְרִי	*my covert,*	סִתְרְכֶם	*your covert*
עֹצֶם	*strength*	עָצְמִי	*my strength,*	עָצְמְכֶם	*your strength*
פֹּעַל	*work*	פָּעֳלִי	*my work,*	פָּעָלְכֶם	*your work*
מִשְׁמֶרֶת	*observance*	מִשְׁמַרְתִּי	*my observ.,*	מִשְׁמַרְתְּכֶם	*your observ.*
כֻּתֹּנֶת	*tunic*	כֻּתָּנְתִּי	*my tunic,*	כְּתָנְתְּכֶם	*your tunic.*

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

		plur.	suf.			
גַּן	*garden*	גַּנִּים	גַּנִּי	*my garden,*	גַּנְּכֶם	*your garden*
לֵב	*heart*	לִבּוֹת	לִבִּי	*my heart,*	לִבְּכֶם	*your heart*
אוֹפַן	*wheel*	אוֹפַנִּים	אוֹפַנִּי	*my wheel,*	אוֹפַנְּכֶם	*your wheel*
חֹק	*statute*	חֻקִּים	חֻקִּי	*my statute,* but	חָקְכֶם	*your statute*

[§ 13. 5.

3. Final הֶ is dropped.

רֹעֶה *shepherd*	suf. רֹעִי *my shepherd,*	רֹעֲךָ *thy shepherd*
מִקְנֶה *cattle*	suf. מִקְנַי *my cattle,*	מִקְנְךָ *thy cattle*
מַטֶּה *rod*	suf. מַטִּי *my rod,*	מַטְּךָ *thy rod*

VOCABULARY 15.

אִבַּד	v. P. *to destroy*	נָפַל	v. K. *to fall, fail*
אֶחָד	adj. *one*	נֶפֶשׁ	n. m. f. (וֹת) *soul, life*
אַחַר	prep. *after*	נִתֵּץ	v. P. *to demolish*
אֵשׁ	n. m. f. *fire*	עָבַד	v. K. *to serve*
אֲשֵׁרָה	n. f. (ִים and וֹת) *pillar*	שָׂרַף	v. K. *to burn*
דָּבָר	n. m. *word*	שִׁבֵּר	v. P. *to break in pieces*
זֶרַע	n. m. *seed*	שָׁם	adv. *there*
לֵבָב	n. m. (וֹת) *heart*	שֵׁם	n. m. (וֹת) *name*
מַצֵּבָה	n. f. *statue*		

§ 50. *Irregular Nouns.*

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ *man*	plur.	אֲנָשִׁים	rarely אִישִׁים
אִשָּׁה *woman*, const. אֵשֶׁת	plur.	נָשִׁים	
אָמָה *maid-servant*	plur.	אֲמָהוֹת	
בַּיִת *house*	plur.	בָּתִּים	
בֵּן *son*	plur.	בָּנִים	
בַּת *daughter*, suf. בִּתִּי	plur.	בָּנוֹת	
יוֹם *day*	plur.	יָמִים	rarely יְמוֹת
עִיר *city*	plur.	עָרִים	once עֲיָרִים
רֹאשׁ *head*	plur.	רָאשִׁים	

2. The nouns אָב *father*, אָח *brother*, and פֶּה *mouth* take the vowel י in the construct and before suffixes, e. g. const. אֲבִי; suf. אָבִי, אָבִיךָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb פָּעַל *to do;* a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פָּעַל, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesh-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevailingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesh-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (פא) mode of inflection.

Vocabulary 16.

אָהַב or אָהֵב v. K. (fut. *a*) *to love*

אִישׁ * n. m. *a man, each*

אָכַל v. K. (פ״א) *to eat*, H. *to cause to eat*

אֵל n. m. *God*

אָמַן v. N. *to be verified, found true*

אָמַר v. N. (פ״א) *to be said*

בֵּן n. m. (בָּנִים) *son*

הָפַךְ v. K. *to turn*, N. *to be turned*

חָזַק v. K. (fut. *a*) *to be strong*

מָן n. m. *manna*

עֶבֶד n. m. *servant*

עָזַב v. K. *to leave, forsake*

עָמַד v. K. *to stand*

עֶצֶם n. f. (ים and ות) *bone*

קְלָלָה n. f. *a curse.*

* אִישׁ is the common word for an individual man; אֱנוֹשׁ is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbuts to Hholem.

VOCABULARY 17.

בֵּרַךְ v. K. P. *to bless*, N. Pu. *to be blessed*

גָּאַל v. K. *to redeem*, P. *to defile*

גְּמוּל n. m. *benefit*

גֵּרֵשׁ v. P. *to drive out*

טִהַר v. P. *to purify, cleanse*, N. *to be purified*

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אָדוֹן n. m. *lord, master*

אָז adv. *then*

אֹזֶן n. f. *ear*

זַיִת n. m. *olive-tree, olive*

זָרַע v. K. *to sow*

חֵרֵשׁ adj. *deaf*

יָגַע v. P. H. *to weary, cause to toil*

מַמְלָכָה n. f. *kingdom*	פָּקַח v. N. *to be opened*, used specially of the eyes
מָנַע v. N. *to be withheld*	פָּתַח v. N. *to be opened*
עִוֵּר adj. *blind*	שָׁלַח v. K. *to send*
עַיִן n. f. *eye*	שָׁמָּה adv. *thither.*
עֵץ n. m. *tree*	

§ 56. *Pe Nun* (פ״נ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz.:—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbuts before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת.

נָתַן assimilates its last as well as its first radical.

לָקַח has the peculiarities of Pe Nun verbs.

Vocabulary 19.

אָחוֹת n. f. *sister*	מָוֶת n. m. *death*
דְּבַשׁ n. m. *honey*	נָגַד v. H. *to tell*, Ho. *to be told*
חַיִּים n. m. pl. *life*	נָגַשׁ v. K. N. *to approach*
חֲצִי n. m. (חֵצִי) *half*	קְטֹרֶת n. f. *incense*
לָמָּה, לָמָה *for what? why?*	רַחֲמִים n. m. pl. *mercies, compassions.*
מוּסָר n. m. *instruction*	

§ 57. *Ayin Doubled* (ע״ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סַב for סָבַב, סֹב for סְבֹב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבַב, סַב; הִסָּבֹב, הִסּוֹב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יִסְבֹּב becomes יִסֹּב or יָסֹב, and יִמְרַר יֵמַר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יִסָּבֵב, יִסַּב; הִסָּבֵב, הִסַּב (comp. קְטֹל, קְטַלְתְּ); in the Hiphil, הִסְבִּיב, הֵסַב (comp. יַקְטִיל, תַּקְטֵלְנָה).

4. Although the letter, into which the second and third radicals have been contracted, represents two con

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *b*, סַבָּה , יָסֹבּוּ .

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (וֹ) in the preterite, and *e* (ֶי) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, הֵסַב , הֲסִבּוֹתָ ; יָסֹב , תְּסֻבֶּינָה .

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, יִסֹּבּוּ , תִּסֹּבְנָה .

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as סִכְסֵךְ , הִתְקַלְקֵל , and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, סוֹבֵב , הִתְגֹּלֵל .

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, יָסֹב , וַיָּסָב ; יָסֵב , וַיָּסֶב .

Vocabulary 20.

אִם conj. *if*

אָרַר v. K. *to curse;* Ho. *to be cursed*

בַּעַל n. m. *Baal, lord*

גָּלַל v. K. *to roll*

דָּקַק v. H. *to crush, pulverize*

חָלַל v. H. *to begin*
יְהוּדָה n. m. *Judah*
יְהוּדִי n. m. *a Jew*
מְעָרָה n. f. *cave*
סָבַב v. K. *surround*
פֶּה n. m. (const. פִּי) *mouth*
פָּנִים n. m. pl. *face.*

§ 58. *Pe Yodh* (פ״י) *Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבַשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יֵקַד, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יֵשֵׁב; in a few instances Hhirik is preserved by giving Daghesh-forte to the second radical as in Pe Nun verbs, יִצַּת, יִצַּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הֵיטִיב, יֵיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, יַצִּיעַ.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Daghesh inserted in the second radical, יֻצַּג.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הֵלַךְ follows the analogy of Pe Yodh verbs.

Vocabulary 21.

אֹהֶל n. m. *tent*
אַחְאָב n. m. *Ahab*
אַיֵּה adv. *where?*
הֵלַךְ v. H. *to cause to go, lead*
יָבֵשׁ v. K. *to be dry*
יָדַע v. H. *to cause to know, let know*
יָרַשׁ v. H. *to drive out*
כִּסֵּא n. m. (וֹת) *throne*
מִדְבָּר n. m. *wilderness*
מִשְׁפָּט n. m. *judgment.*

§ 59. *Ayin Vav* (ע״ו) *and Ayin Yodh* (ע״י) *Verbs,* see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָוַם, where *ā* is in partial compensation for the contraction, מֵת for מָוֵת. Active participle קָם for קָוֵם, מֵת for מָוֵת, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הֵקִים for הִקְוִים, יָקִים for יַקְוִים, הוּקַם for הָקְוַם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel *u* or *i*, קוּם, רִיב; יָקוּם, יָרִיב, the prefix usually taking the simplest of the long vowels, *ā*; *u* combined with a preceding or accompanying *a* forms *ō*, Kal abs. infin. קוֹם =*kāūm*, Niphal נָקוֹם for נִקְוַם.

3. In the first and second persons of the Niphal and Hiphil preterites, *ō* (וֹ) is inserted before the affixed terminations, and sometimes *ē* (יֵ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted וֹ receives the accent, the preceding וֹ is for euphony changed to וּ.

4. In the Kal and Hiphil species the apocopated future takes ō and ē in distinction from the ordinary future, which has ū and ī, יָשֹׁב, יָשֵׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וַיָּשָׁב, וַיָּשֶׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עִוֵּד, or as י, e. g. קִיֵּם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוֹמֵם, Pu. קוֹמַם, Hith. הִתְקוֹמֵם.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כִּלְכֵּל, Pu. כָּלְכַּל.

Vocabulary 22.

אֲדָמָה n. f. *ground, land*
אַיִן adv. *where?* only after מִן, מֵאַיִן *whence?*
אָנָה adv. *whither?*
בּוֹא v. K. (fut. יָבוֹא) *to come;* H. *to cause to come, bring*
הָלַךְ Hith. *to go for one's self, go about*
לִין v. K. *to lodge*
מוּת v. K. *to die;* H. *to put to death*
נַעַר n. m. *young man*
קָבַר v. K. *to bury;* N. *to be buried*
קַדְמָה n. f. *former state*
קוּם v. K. *to arise*
רִיב v. K. *to contend*
שׁוּב v. K. *to return;* H. *to cause to return, bring back*
שִׁפְחָה n. f. *handmaid.*

§ 60. *Lamedh Aleph* (לא) *Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its con

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires *a*, יִמְצָא for יִמְצַא.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מָצָאתָ, except in those words which have Tsere as their proper vowel, יָרֵאתָ. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

Vocabulary 23.

אוּר n. *Ur*	מָצָא v. K. *to find*
בָּרָא v. K. *to create*	מָרָא n. f. *Mara* (*bitter*)
טָהוֹר adj. *clean, pure*	נָעֳמִי n. f. *Naomi* (*sweet*)
יָצָא v. K. *to go out;* H. to *bring out*	עֵלִי n. m. *Eli*
כַּשְׂדִּים n. m. pl. *Chaldees*	קָרָא v. K. *to call*
לֵב n. m. (לִבּוֹת) *heart*	רְהָטִים n. m. pl. *troughs*
מָלֵא v. K. *to be full;* N. *to be filled;* P. *to fill*	רוּץ v. K. *to run*
	שָׁכַב v. K. *to lie down*
	שְׁמוּאֵל n. m. *Samuel*

§ 61. *Lamedh He* (לה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle גָּלוּי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ָה.

The futures and participles in ֶה.

The imperatives in ֵה.

The absolute infinitives in ה or ֹה.

The construct infinitives have the feminine ending וֹת.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms חָסָיוּ), is commonly rejected, and its vowel given to the antecedent consonant, גָּלוּ for גָּלְיוּ.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic ָת, עָשָׂת, which is commonly softened by an appended ָה, גָּלְתָה.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלַנִי, גָּלְךָ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלָתְהוּ or גָּלַתּוּ.

6. The final vowel ֶה is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגַל, וַיִּגַל from יִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגֶל or יֶגֶל from יִגְלֶה; Hiph. יֶגֶל, וַיֶּגֶל from יַגְלֶה.

7. The final vowel ֵה is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גַּלֵּה, הֶגֶל for הַגְלֵה, הִתְגַּל for הִתְגַּלֵּה.

הָיָה *to be*, fut. יִהְיֶה, apoc. יְהִי, part. הֹוֶה.

חָיָה *to live*, fut. יִחְיֶה, apoc. יְחִי.

VOCABULARY 24.

אָמְנָם adv. *truly, indeed*

אַף כִּי *how much more*, or after a negative *how much less*

בָּנָה v. K. *to build*

הָיָה v. K. *to be*

יָרַד v. K. *to go down, descend*

יְרוּשָׁלַםִ[1] n. *Jerusalem*
כַּאֲשֶׁר *as*
כּוּל v. P. (כִּלְכֵּל) *to contain*
כָּלָה v. P. *to complete, finish*
מִטָּה n. f. *bed*
עָלָה v. K. *to go up*, H. *to bring up, offer*
עֹלָה n. f. *burnt-offering*

עָשָׂה v. K. *to make, do*, N. *to be done*
צִוָּה v. P. *to command*
רָאָה v. K. *to see*, N. *to be seen, to appear*
שְׁלֹמֹה n. m. *Solomon*
שֵׁנִית adv. *a second time*

[1] Pointed as though it were written יְרוּשָׁלַיִם.

§ 62. *Doubly Imperfect Verbs.*

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פא and לה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עו and לה, the ו is invariably treated as a perfect consonant, and the לה peculiarities only are preserved.

§ 63. *Unusual Forms.*

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לא verb may appear with a לה form, or an עו verb with an עע form, or *vice versâ.*

2. A few verbs of different classes adopt the peculiar עע or עו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication,

שֵׁרֵשׁ and שֹׁרֵשׁ, Piels of שָׁרַשׁ, יִתְגָּעֲשׁוּ and יִתְגֹּעֲשׁוּ from גָּעַשׁ, or doubling the third radical in place of the second, e. g. רַעֲנָן, אֻמְלַל, נַאֲוָה (= מֵאֲנוּ) from נָאָה (= נָאַו), הִשְׁתַּחֲוָה (fut. יִשְׁתַּחֲוֶה, with Vav Conv. וַיִּשְׁתַּחוּ) from שָׁחָה, or reduplicating an entire syllable, e. g. חֲמַרְמַר, סְחַרְחַר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נְגֹאֲלוּ, Niphal of Hithpael נִוַּסְּרוּ, נִכַּפֵּר, נִשְׁתַּוָּה׃.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals*, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עֶשֶׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

Vocabulary 25.

אֵיפָה n. f. *ephah*	פַּרְעֹה n. m. *Pharaoh*
חֹדֶשׁ n. m. *month*	שָׁנָה n. f. (ים.) *year*
נֹחַ n. m. *Noah*	שֶׁקֶל n. m. *shekel*
עָשׂוֹר n. m. *decade, ten*	

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions, or interjections, are written as separate words.

2. The prepositions אַחַר *after*, אֶל־ *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרַי, אַחֲרֶיךָ; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינָיו, בֵּינֵינוּ and בֵּינוֹתֵינוּ.

3. The preposition אֵת *with*, commonly becomes אִתּ before suffixes, e. g. אִתִּי, אִתְּכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אוֹת, or before grave suffixes, אֶת, e. g. אֹתִי, אֶתְכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, כָּל־נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths* (are) *peace*, טוֹב הָעֵץ *the tree* (was) *good.*

2. Or the verb הָיָה *to be*, or the pronoun הוּא of the third person, may be used as a copula, הָאָרֶץ הָיְתָה תֹהוּ *the earth was desolate*, הַנָּהָר הָרְבִיעִי הוּא פְרָת *the fourth river is Euphrates.*

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, הַזָּהָב *gold*, הַחָכְמָה *wisdom.* So in comparisons, כַּקֵּן as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* הַצָּעִיף *the veil*, Gen. 24:65, i. e. the one which she had, *her veil;* or a demonstrative, as before words denoting time, הַיּוֹם *to-day*, הַשָּׁנָה *this year;* or the sign of the vocative, הַמֶּלֶךְ *O king!*

§ 69. *Nouns definite without the Article.*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, בֵּן חָכָם *a wise son*, הָאָרֶץ הַטּוֹבָה *the good land.*

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, טוֹב הַדָּבָר *the word* is *good.*

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, הַדְּבָרִים הָאֵלֶּה *these things*, אֵלֶּה הַדְּבָרִים *these* are *the things.*

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land.*

§ 72. *Comparison of Adjectives.*

1. Comparison is expressed by means of the preposition מִן *from,* placed after the adjective or other word expressive of quality, טוֹבָה חָכְמָה מִפְּנִינִים *wisdom is better than rubies,* lit. is good from rubies; אֶגְדַּל מִמֶּךָּ *I will be greater than thou.*

2. The superlative degree may be expressed,

(1) By adding כֹּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם *greatest of all the sons of the east,* lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפָה בַּנָּשִׁים *O fairest among women,* lit. the fair one, etc.

§ 73. *Numerals.*

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.) are commonly put in the singular, עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty years and seven years.*

4

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, הָאַרְבָּעִים *the forty*, אַרְבָּעִים הַיּוֹם *the forty days.*

§ 74. *Apposition.*

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבָּקָר הַנְּחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen;* שָׁלֹשׁ סְאִים קֶמַח *three measures* (consisting of) *meal.*

§ 75. *The Construct State.*

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of.*

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הָרֵי בַגִּלְבֹּעַ *mountains in Gilboa.*

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., particularly when the relative is itself omitted, בְּיַד־תִּשְׁלָח *by the hand of* (him whom) *thou wilt send;* and even before the copulative, חָכְמַת וָדָעַת *wisdom and knowledge.*

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah.*

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, גִּבּוֹרֵי הַחַיִל *the mighty men of valor*, אֱלִילֵי זְהָבוֹ *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַבַּיִת לֶאֱלִישָׁע *the house of Elisha*, הַצֹּאן אֲשֶׁר לְאָבִיהָ *her father's sheep*.

§ 76. *Tenses of Verbs*.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. *The Preterite*.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God* בָּרָא *created*.

b. Relative to the present, i. e. the perfect, *what is this that* עָשִׂיתָ *thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which* עָשָׂה *he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord* רָחַץ *shall have washed*, etc.

e. Conditional, *except the Lord had left a remnant*, הָיִינוּ *we should have been as Sodom*.

f. Optative, לוּ־מַתְנוּ *O that we had died*,

g. Subjunctive, לְמַעַן יְרָאתֶם *in order that ye might fear.*

2. The present, regarded as a continuation of the past, צָמֵתִי *I am thirsty*, prop. *I have been* and still am *thirsty.*

3. General truths, embodying the experience of the past, *an ox* יָדַע *knoweth his owner*, oxen always have done so, and always will.

4. The future, when described by the prophets as though it had already taken place, *Babylon* נָפְלָה *has fallen.*

§ 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,

a. Absolute, אֶעֱשֶׂה *I will make.*

b. Relative to a past, *Elisha was fallen sick of his sickness, whereof* יָמוּת *he was to die.*

c. Conditional, *but* (if it were my case) אֶדְרשׁ *I would seek unto God.*

d. Optative, expressing desire, determination, permission, or command, so יֹאבְדוּ *may all thine enemies perish; all that thou commandest us,* נַעֲשֶׂה *we will do; of the fruit* נֹאכֵל *we may eat; mine ordinances* תִּשְׁמְרוּ *ye shall keep.*

e. Subjunctive, לְמַעַן תְּבָרֶכְךָ *in order that my soul may bless thee.*

2. The present, when it is conceived of as extending into the future, *why* תִבְכִּי *weepest thou?* lit. *why wilt thou* go on to *weep?*

3. General truths, which are valid for all time to come, *righteousness* תְּרוֹמֵם *exalteth a nation*, it does so now and always will.

4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job* יַעֲשֶׂה *did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* יָשִׁיר *sings Moses.*

6. The future is idiomatically used with טֶרֶם and בְּטֶרֶם *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing אַל *not*, to the apocopated future, אַל־תָּרַע *harm not.*

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) אֹהֵב *loveth righteousness.* Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, נוֹרָא not only *feared*, but *worthy to be feared.*

2. Active participles most commonly relate to the pres-

ent, or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* יֹשֵׁב was *sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הוֹאִיל הָלַךְ *he was willing, he walked,* for *he was willing to walk,* or *walked willingly.*

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מָלֵא הָאֲנָשִׁים *was full of men*, יָצְאוּ אֶת־הָעִיר *they went out* (of) *the city*.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, חָלָה אֶת־רַגְלָיו *he was diseased in his feet*.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz.:

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וַיִּרְגְּמוּ אֹתוֹ אֶבֶן *and they overwhelmed him* with *stones*, וַיִּיצֶר אֶת־הָאָדָם עָפָר *and he formed the man* of *dust*.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֹּר־וָדֹר *generation and generation*, i. e. *many generations*, or emphasis and intensity, עָמֹק עָמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת תָּמוּת *thou shalt surely die.*

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou* אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen,* אֲשֶׁר זַרְעוֹ *whose seed.*

2. When the relative is preceded by אֵת the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him.*

4. The demonstrative זֶה or זוּ is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

4*

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה׳ *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. The Letters, §1.

Order.	Forms and Equivalents.		Names.		Rabbinical Alphabet.	Numerical values.
1	א	——	אָלֶף	Áleph	א	1
2	ב	Bh, B	בֵּית	Bēth	ב	2
3	ג	Gh, G	גִּימֶל	Gī′-mel	ג	3
4	ד	Dh, D	דָּלֶת	Dā′-leth	ד	4
5	ה	H	הֵא	Hē	ה	5
6	ו	V	וָו	Vāv	ו	6
7	ז	Z	זַיִן	Záyin	ז	7
8	ח	Hh	חֵית	Hhēth	ח	8
9	ט	T	טֵית	Tēth	ט	9
10	י	Y	יוֹד	Yōdh	י	10
11	כ ך	Kh, K	כַּף	Kaph	כ ך	20
12	ל	L	לָמֶד	Lā′-medh	ל	30
13	מ ם	M	מֵם	Mēm	מ ם	40
14	נ ן	N	נוּן	Nūn	נ ן	50
15	ס	S	סָמֶךְ	Sā′-mekh	ס	60
16	ע	——	עַיִן	Áyin	ע	70
17	פ ף	Ph, P	פֵּא	Pē	פ ף	80
18	צ ץ	Ts	צָדֵי	Tsā′-dhē	צ ץ	90
19	ק	K	קוֹף	Kōph	ק	100
20	ר	R	רֵישׁ	Rēsh	ר	200
21	ש	Sh, S	שִׁין	Shīn	ש	300
22	ת	Th, T	תָּו	Tāv	ת	400

II. Classification of the Letters, § 2.

1.		2.		
Gutturals,	א ה ח ע	Weak,	א ה ו י	Vowel-Letters.
Palatals,	ג י כ ק		א ה ח ע	Gutturals.
Linguals,	ד ט ל נ ת	Medium,	ל מ נ ר	Liquids.
Dentals,	ז ס צ ש		ז ס צ ש	Sibilants.
Labials,	ב ו מ פ	Strong,	ב פ	Aspirates and Mutes.
ר shares the peculiarities of the Gutturals.			ג כ ק	
			ד ת ט	

3.

Serviles איתן משה וכלב. Radicals the rest of the Alphabet.

The Points, § 4.

Long Vowels.	*Short Vowels.*	*Doubtful Vowels.*
Kā'mets *ā* ָ	Páttahh *ă* ַ	Hhī'rik ִ *ī* or *ĭ*
Tsē're *ē* ֵ	Séghōl *ĕ* ֶ	Shū'rek וּ *ū* or *ŭ*
Hhō'lem *ō* ֹ	Kā'mets-Hhātūph *ŏ* ָ	Kib'buts ֻ *ū* or *ŭ*

Pronounce *ā* as in *father*, *ă* as in *fat*, *ē* as in *there*, *ĕ* as in *met*, *ī* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ŏ* as in *not*, *ū* as in *rule*, *ŭ* as in *full.*

§ 7. Simple Sh'va ְ silent or vocal.

Compound Sh'vas:
- Hhātēph-Pattahh ֲ ; thus עֲמֹד *ᵃmōdh.*
- Hhātēph-Seghol ֱ ; thus אֱמֹר *ᵉmōr.*
- Hhātēph-Kamets ֳ ; thus אֳנִי *ᵒnī.*

§ 8. Pattahh-furtive ַ with ע, ח or ה at the end of words.

§ 12. Daghesh-lene in בּ גּ דּ כּ פּ תּ removes aspiration.

§ 13. Daghesh-forte doubles; not found in א ה ח ע, rarely in ר.

§ 14. Mappik in final הּ when a consonant.

§ 15. Raphe ֿ opposite of Daghesh-lene, Daghesh-forte, or Mappik.

§ 21. Makkeph (־) connects words.

§ 22. Methegh ֽ second syllable before the accent.

III. The Accents, § 16.

DISJUNCTIVES.

Class I. *Emperors.*

1.	Sillûk	(ֽ)	סִלּֽוּק׃	
2.	Athnaḥh	(֑)	אַתְנָ֑ח	

Class II. *Kings.*

3.	S'ghōlta	(֒)	סְגֹלְתָּא֒	*postp.*
4.	Zakēph Katōn	(֔)	זָקֵף קָט֔וֹן	
5.	Zakēph Gadhōl	(֕)	זָקֵף גָּד֕וֹל	
6.	Tiphḥha	(֖)	טִפְחָ֖א	

Class III. *Dukes.*

7.	R'bhī^{a}	(֗)	רְבִ֗יעַ	
8.	Shalsheleth	(֓)	שַׁלְשֶׁ֓לֶת	
9.	Zarka	(֮)	זַרְקָא֮	*postp.*
10.	Pashta	(֙)	פַּשְׁטָא֙	*postp.*
11.	Y'thībh	(֚)	֚יְתִיב	*prep.*
12.	T'bhīr	(֛)	תְּבִ֛יר	

Class IV. *Counts.*

13.	Pazēr	(֡)	פָּזֵ֡ר	
14.	Karnē Phara	(֟)	קַרְנֵי פָרָ֟ה	
15.	T'līsha Gh'dhola	(֠)	֠תְּלִישָׁא גְדוֹלָה	*prep.*
16.	Geresh	(֜)	גֶּ֜רֶשׁ	
17.	G'rāshayim	(֞)	גֵּרְשַׁ֞יִם	
18.	P'sīk	(׀)	פְּסִיק ׀	

CONJUNCTIVES. *Servants.*

19.	Merka	(֥)	מֵרְכָ֥א	
20.	Mûnahh	(֣)	מוּנַ֣ח	
21.	Merka Kh'phûla	(֦)	מֵרְכָא כְפוּלָ֦ה	
22.	Mahpakh	(֤)	מַהְפַּ֤ךְ	
23.	Darga	(֧)	דַּרְגָּ֧א	
24.	Kadhma	(֨)	קַדְמָ֨א	
25.	Yerahh ben Yōmō	(֪)	יֶרַח בֶּן־יוֹמ֪וֹ	
26.	T'līsha K'tanna	(֩)	תְּלִישָׁא קְטַנָּה֩	*postp.*

IV. Inseparable Prepositions and Vav Conjunctive, §§ 27, 28.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	בִּ	כִּ	לִ	וּ*
Before Gutturals with Compound Sh'va,	*the corresponding short vowel.*			
Before monosyllables and accented syllables,	† בָּ	כָּ	לָ	וָ
With the contracted article,	*the vowel of the article.*			

* Also before the labials ב, מ, and פ, but יִ before vowelless Yodh.

† With the interrogative בַּמֶּה, כַּמָּה, לָמָּה or לָמָה.

The Preposition מִן, He Interrogative, the Article, and the Interrogative מָה.

Before strong consonants,	·מִ	הֲ	·הַ	·מַה*
Before vowelless consonants and strong gutturals,	מִ	הַ	הַ	מַה
Before weak gutturals,	מֵ	הַ	הָ	מָה
Before gutturals with Kamets,	מֵ	הֶ	הֶ	מֶה

* But with a disjunctive accent commonly מֶה.

Inseparable Prepositions with Suffixes.

Singular.

1 *c.*	בִּי	לִי	כָּמוֹנִי	מִמֶּנִּי, מִנִּי, מֶנִּי
2 *m.*	בְּךָ, בָּךְ	לְךָ, לָךְ	כָּמוֹךָ	מִמְּךָ, מִמֶּךָּ
2 *f.*	בָּךְ	לָךְ	—	מִמֵּךְ
3 *m.*	בּוֹ	לוֹ	כָּמוֹהוּ	מִמֶּנּוּ, מִנֵּהוּ, מֶנְהוּ
3 *f.*	בָּהּ	לָהּ	כָּמוֹהָ	מִמֶּנָּה

Plural.

1 *c.*	בָּנוּ	לָנוּ	כָּמוֹנוּ	מִמֶּנּוּ
2 *m.*	בָּכֶם	לָכֶם	כְּמוֹכֶם, כָּכֶם	מִכֶּם
2 *f.*	בָּכֶן	לָכֶן	—	מִכֶּן
3 *m.*	בָּם, בָּהֶם	לָהֶם, לָמוֹ	כְּמוֹהֶם, כָּהֶם	מֵהֶם, מִנְהֶם
3 *f.*	בָּהֵן, בָּהֶן	לָהֶן	—	מֵהֶן

V. Personal Pronouns, § 29.

		SINGULAR.		PLURAL.
1	I	אָנֹכִי, אֲנִי	We	אֲנִי, נַחְנוּ, אֲנַחְנוּ
2.	Thou *m.*	אַתָּה, אַתְּ	Ye *m.*	אַתֶּם
	Thou *f.*	אַתְּ, אַתִּי	Ye *f.*	אַתֵּן, אַתֵּנָה
3.	He	הוּא	They *m.*	הֵם, הֵמָּה
	She	הִיא, הִוא § 23. 3.	They *f.*	הֵן, הֵנָּה

Suffixes.

	Simple.	With union Vowels of Verbs.	With Sing. Nouns.	With Dual and Plur. Nouns.
1 *c.*	ִי, נִי	ַנִי ֵנִי ֶנִּי (ֶנִּי)	ִי	ַי
pl.	נוּ	ָנוּ ֵנוּ ֶנּוּ	ֵנוּ (ָנוּ)	ֵינוּ
2 *m.*	ךָ (כָה)	(ְךָ) (ֶךָ) ֶךָּ (ֶנְךָ)	ְךָ (ֶךָ)	ֶיךָ
pl.	כֶם		ְכֶם	ֵיכֶם
2 *f.*	ךְ (כִי)	ֶךְ, ֶךְ, ֵךְ	ֵךְ	ַיִךְ
pl.	כֶן		ְכֶן	ֵיכֶן
3 *m.*	הוּ	ָהוּ, וֹ, ֵהוּ ֶנּוּ (ֶנְהוּ)	וֹ (הֹ, ֵהוּ)	ָיו (ֵיהוּ, וֹהִי)
pl.	ם (מוֹ)	ָם, ַם, ֵם	ָם	ֵיהֶם (ֵימוֹ)
3 *f.*	הָ	ָהּ ֶהָ ֶנָּה	ָהּ	ֶיהָ
pl.	ן (נָה)	ָן ֵן	ָן	ֵיהֶן

Demonstrative.

Sing. *Masc.* זֶה (זוּ) *Fem.* זֹאת (זוֹ, זֹה) *this*. Plur. *Common.* אֵלֶּה, אֵל *these*.

Relative.

אֲשֶׁר *who* or *which;* abbreviated form שֶׁ· (שַׁ·, שָׁ, שְׁ)

Interrogative and Indefinite.

מִי *who?* or *whoever*. מָה *what?* or *whatever*.

Verbs.—Their Species, §§ 31, 32.

1. Simple act.	Kal	קָטַל	*to kill.*
2. " pass.	Niphal	נִקְטַל	*to be killed.*
3. Intensive act.	Piēl	קִטֵּל	*to kill many* or *to massacre.*
4. " pass.	Pual	קֻטַּל	*to be massacred.*
5. Causative act.	Hiphil	הִקְטִיל	*to cause to kill.*
6. " pass.	Hophal	הָקְטַל	*to be caused to kill.*
7. Reflexive	Hithpaēl	הִתְקַטֵּל	*to kill one's self.*

VI. Paradigm of

		KAL.	NIPHAL.	PIEL.	PUAL.
Pret.	3 *m.*	קָטַל	נִקְטַל	קִטֵּל	קֻטַּל
	3 *f.*	קָֽטְלָה	נִקְטְלָה	קִטְּלָה	קֻטְּלָה
	2 *m.*	קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	קֻטַּלְתָּ
	2 *f.*	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קֻטַּלְתְּ
	1 *c.*	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קֻטַּלְתִּי
Plur.	3 *c.*	קָֽטְלוּ	נִקְטְלוּ	קִטְּלוּ	קֻטְּלוּ
	2 *m.*	קְטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קֻטַּלְתֶּם
	2 *f.*	קְטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קֻטַּלְתֶּן
	1 *c.*	קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קֻטַּלְנוּ
Infin.	*absol.*	קָטוֹל	הִקָּטֵל	קַטֵּל	קֻטֹּל
	constr.	קְטֹל	הִקָּטֵל	קַטֵּל	(קֻטַּל)
Fut.	3 *m.*	יִקְטֹל	יִקָּטֵל	יְקַטֵּל	יְקֻטַּל
	3 *f.*	תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל
	2 *m.*	תִּקְטֹל	תִּקָּטֵל	תְּקַטֵּל	תְּקֻטַּל
	2 *f.*	תִּקְטְלִי	תִּקָּטְלִי	תְּקַטְּלִי	תְּקֻטְּלִי
	1 *c.*	אֶקְטֹל	אֶקָּטֵל	אֲקַטֵּל	אֲקֻטַּל
Plur.	3 *m.*	יִקְטְלוּ	יִקָּטְלוּ	יְקַטְּלוּ	יְקֻטְּלוּ
	3 *f.*	תִּקְטֹלְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה
	2 *m.*	תִּקְטְלוּ	תִּקָּטְלוּ	תְּקַטְּלוּ	תְּקֻטְּלוּ
	2 *f.*	תִּקְטֹלְנָה	תִּקָּטֵלְנָה	תְּקַטֵּלְנָה	תְּקֻטַּלְנָה
	1 *c.*	נִקְטֹל	נִקָּטֵל	נְקַטֵּל	נְקֻטַּל
Imper.	2 *m.*	קְטֹל	הִקָּטֵל	קַטֵּל	
	2 *f.*	קִטְלִי	הִקָּטְלִי	קַטְּלִי	
Plur.	2 *m.*	קִטְלוּ	הִקָּטְלוּ	קַטְּלוּ	wanting
	2 *f.*	קְטֹלְנָה	הִקָּטֵלְנָה	קַטֵּלְנָה	
Part.	*act.*	קֹטֵל		מְקַטֵּל	
	pass.	קָטוּל	נִקְטָל		מְקֻטָּל

Perfect Verbs, §§ 33–38.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (*mid. ē*).	KAL (*mid. ō*).
הִקְטִיל	הָקְטַל	הִתְקַטֵּל	כָּבֵד	שָׁכֹל
הִקְטִילָה	הָקְטְלָה	הִתְקַטְּלָה	כָּבְדָה	שָׁכְלָה
הִקְטַלְתָּ	הָקְטַלְתָּ	הִתְקַטַּלְתָּ	כָּבַדְתָּ	שָׁכֹלְתָּ
הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ	כָּבַדְתְּ	שָׁכֹלְתְּ
הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי	כָּבַדְתִּי	שָׁכֹלְתִּי
הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ	כָּבְדוּ	שָׁכְלוּ
הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם	כְּבַדְתֶּם	(שְׁכָלְתֶּם)
הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן	כְּבַדְתֶּן	(שְׁכָלְתֶּן)
הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ	כָּבַדְנוּ	שָׁכֹלְנוּ
הַקְטֵל	הָקְטֵל	(הִתְקַטֵּל)	כָּבוֹד	שָׁכוֹל
הַקְטִיל	הָקְטַל	הִתְקַטֵּל	כְּבֹד	שְׁכֹל
יַקְטִיל	יָקְטַל	יִתְקַטֵּל	יִכְבַּד	יִשְׁכַּל
תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל	תִּכְבַּד	תִּשְׁכַּל
תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל	תִּכְבַּד	תִּשְׁכַּל
תַּקְטִילִי	תָּקְטְלִי	תִּתְקַטְּלִי	תִּכְבְּדִי	תִּשְׁכְּלִי
אַקְטִיל	אָקְטַל	אֶתְקַטֵּל	אֶכְבַּד	אֶשְׁכַּל
יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ	יִכְבְּדוּ	יִשְׁכְּלוּ
תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה	תִּכְבַּדְנָה	תִּשְׁכַּלְנָה
תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ	תִּכְבְּדוּ	תִּשְׁכְּלוּ
תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה	תִּכְבַּדְנָה	תִּשְׁכַּלְנָה
נַקְטִיל	נָקְטַל	נִתְקַטֵּל	נִכְבַּד	נִשְׁכַּל
הַקְטֵל		הִתְקַטֵּל	כְּבַד	
הַקְטִילִי		הִתְקַטְּלִי	כִּבְדִי	
הַקְטִילוּ	wanting	הִתְקַטְּלוּ	כִּבְדוּ	
הַקְטֵלְנָה		הִתְקַטֵּלְנָה	כְּבַדְנָה	
מַקְטִיל		מִתְקַטֵּל		
	מָקְטָל			

VII. Paradigm of the Perfect

	1 *com.*	2 *masc.*	2 *fem.*	3 *masc.*	3 *fem.*
			Singular.		
Kal Preterite.					
Sing. 3 *masc.*	קְטָלַנִי	קְטָלְךָ	קְטָלֵךְ	קְטָלָהוּ קְטָלוֹ	קְטָלָהּ
3 *fem.*	קְטָלַתְנִי	קְטָלַתְךָ	קְטָלָתֶךְ	קְטָלַתְהוּ קְטָלַתּוּ	קְטָלַתָּה
2 *masc.*	קְטַלְתַּנִי קְטַלְתָּנִי	——	——	קְטַלְתָּהוּ קְטַלְתּוֹ	קְטַלְתָּהּ
2 *fem.*	קְטַלְתִּינִי	——	——	קְטַלְתִּיהוּ קְטַלְתִּיו	קְטַלְתִּיהָ
1 *com.*	——	קְטַלְתִּיךָ	קְטַלְתִּיךְ	קְטַלְתִּיו	קְטַלְתִּיהָ
Plur. 3 *com.*	קְטָלוּנִי	קְטָלוּךָ	קְטָלוּךְ	קְטָלוּהוּ	קְטָלוּהָ
2 *masc.*	קְטַלְתּוּנִי	——	——	קְטַלְתּוּהוּ	קְטַלְתּוּהָ
1 *com.*	——	קְטַלְנוּךָ	קְטַלְנוּךְ	קְטַלְנוּהוּ	קְטַלְנוּהָ
Infinitive.	קָטְלִי קָטְלֵנִי	קָטָלְךָ	קָטְלֵךְ	קָטְלוֹ	קָטְלָהּ
Future.					
Sing. 3 *masc.*	יִקְטְלֵנִי יִקְטְלֶנִּי	יִקְטָלְךָ יִקְטְלֶךָּ	יִקְטְלֵךְ	יִקְטְלֵהוּ יִקְטְלֶנּוּ	יִקְטְלֶהָ יִקְטְלֶנָּה
Plur. 3 *masc.*	יִקְטְלוּנִי	יִקְטְלוּךָ	יִקְטְלוּךְ	יִקְטְלוּהוּ	יִקְטְלוּהָ
Imperative.					
Sing. 2 *masc.*	קָטְלֵנִי	——	——	קָטְלֵהוּ	קָטְלֶהָ
Piel Preterite.					
Sing. 3 *masc.*	קִטְּלַנִי	קִטֶּלְךָ	קִטְּלָךְ	קִטְּלוֹ	קִטְּלָהּ
Hiphil Preterite.					
Sing. 3 *masc.*	הִקְטִילַנִי	הִקְטִילְךָ	הִקְטִילָךְ	הִקְטִילוֹ	הִקְטִילָהּ

VERBS WITH SUFFIXES, § 42.

PLURAL.

1 *com.*	2 *masc.*	2 *fem.*	3 *masc.*	3 *fem.*
קְטָלָנוּ	קְטַלְכֶם	קְטַלְכֶן	קְטָלָם	קְטָלָן
קְטָלַתְנוּ	קְטָלַתְכֶם	קְטָלַתְכֶן	קְטָלָתַם	קְטָלָתַן
קְטַלְתָּנוּ	—	—	קְטַלְתָּם	קְטַלְתָּן
קְטַלְתִּינוּ	—	—	קְטַלְתִּים	קְטַלְתִּין
—	קְטַלְתִּיכֶם	קְטַלְתִּיכֶן	קְטַלְתִּים	קְטַלְתִּין
קְטָלוּנוּ	קְטָלוּכֶם	קְטָלוּכֶן	קְטָלוּם	קְטָלוּן
קְטַלְתּוּנוּ	—	—	קְטַלְתּוּם	קְטַלְתּוּן
—	קְטַלְנוּכֶם	קְטַלְנוּכֶן	קְטַלְנוּם	קְטַלְנוּן
קָטְלֵנוּ	קָטְלְכֶם	קָטְלְכֶן	קָטְלָם	קָטְלָן
יִקְטְלֵנוּ / יִקְטְלֶנּוּ	יִקְטָלְכֶם	יִקְטָלְכֶן	יִקְטְלֵם	יִקְטְלֵן
יִקְטְלוּנוּ	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּן
קְטֹלֵנוּ	—	—	קְטֹלֵם	
קַטְּלָנוּ	קַטֶּלְכֶם	קַטֶּלְכֶן	קַטְּלָם	קַטְּלָן
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

VIII. Paradigm of Pe Guttural Verbs, § 53.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	לא FUT.
Pret.	3 *m.*	עָמַד	נֶעֱמַד	הֶעֱמִיד	הָעֳמַד	יֹאכַל
	3 *f.*	עָמְדָה	נֶעֶמְדָה	הֶעֱמִידָה	הָעָמְדָה	תֹּאכַל
	2 *m.*	עָמַדְתָּ	נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הָעֳמַדְתָּ	תֹּאכַל
	2 *f.*	עָמַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הָעֳמַדְתְּ	תֹּאכְלִי
	1 *c.*	עָמַדְתִּי	נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הָעֳמַדְתִּי	אֹכַל
Plur.	3 *c.*	עָמְדוּ	נֶעֶמְדוּ	הֶעֱמִידוּ	הָעָמְדוּ	יֹאכְלוּ
	2 *m.*	עֲמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הָעֳמַדְתֶּם	תֹּאכַלְנָה
	2 *f.*	עֲמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הָעֳמַדְתֶּן	תֹּאכְלוּ
	1 *c.*	עָמַדְנוּ	נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הָעֳמַדְנוּ	תֹּאכַלְנָה
						נֹאכַל
Infin.	*Absol.*	עָמוֹד	הֵעָמֹד	הַעֲמֵד	הָעֳמֵד	
	Constr.	עֲמֹד	הֵעָמֵד	הַעֲמִיד	הָעֳמַד	
						Kal (*fut. a.*)
Fut.	3 *m.*	יַעֲמֹד	יֵעָמֵד	יַעֲמִיד	יָעֳמַד	יֶחֱזַק
	3 *f.*	תַּעֲמֹד	תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד	תֶּחֱזַק
	2 *m.*	תַּעֲמֹד	תֵּעָמֵד	תַּעֲמִיד	תָּעֳמַד	תֶּחֱזַק
	2 *f.*	תַּעַמְדִי	תֵּעָמְדִי	תַּעֲמִידִי	תָּעָמְדִי	תֶּחֶזְקִי
	1 *c.*	אֶעֱמֹד	אֵעָמֵד	אַעֲמִיד	אָעֳמַד	אֶחֱזַק
Plur.	3 *m.*	יַעַמְדוּ	יֵעָמְדוּ	יַעֲמִידוּ	יָעָמְדוּ	יֶחֶזְקוּ
	3 *f.*	תַּעֲמֹדְנָה	תֵּעָמַדְנָה	תַּעֲמֵדְנָה	תָּעֳמַדְנָה	תֶּחֱזַקְנָה
	2 *m*	תַּעַמְדוּ	תֵּעָמְדוּ	תַּעֲמִידוּ	תָּעָמְדוּ	תֶּחֶזְקוּ
	2 *f.*	תַּעֲמֹדְנָה	תֵּעָמַדְנָה	תַּעֲמֵדְנָה	תָּעֳמַדְנָה	תֶּחֱזַקְנָה
	1 *c.*	נַעֲמֹד	נֵעָמֵד	נַעֲמִיד	נָעֳמַד	נֶחֱזַק
Imper.	2 *m.*	עֲמֹד	הֵעָמֵד	הַעֲמֵד		חֲזַק

IX. Paradigm of Ayin Guttural Verbs, § 54.

	Kal.	Niphal.	Piel.	Pual.	Hithpael.
Pret. 3 *m.*	גָּאַל	נִגְאַל	גֵּאֵל	גֹּאַל	הִתְגָּאֵל
3 *f.*	גָּֽאֲלָה	נִגְאֲלָה	גֵּֽאֲלָה	גֹּֽאֲלָה	הִתְגָּֽאֲלָה
2 *m.*	גָּאַלְתָּ	נִגְאַלְתָּ	גֵּאַלְתָּ	גֹּאַלְתָּ	הִתְגָּאַלְתָּ
2 *f.*	גָּאַלְתְּ	נִגְאַלְתְּ	גֵּאַלְתְּ	גֹּאַלְתְּ	הִתְגָּאַלְתְּ
1 *c.*	גָּאַלְתִּי	נִגְאַלְתִּי	גֵּאַלְתִּי	גֹּאַלְתִּי	הִתְגָּאַלְתִּי
Plur. 3 *c.*	גָּֽאֲלוּ	נִגְאֲלוּ	גֵּֽאֲלוּ	גֹּֽאֲלוּ	הִתְגָּֽאֲלוּ
2 *m.*	גְּאַלְתֶּם	נִגְאַלְתֶּם	גֵּאַלְתֶּם	גֹּאַלְתֶּם	הִתְגָּאַלְתֶּם
2 *f.*	גְּאַלְתֶּן	נִגְאַלְתֶּן	גֵּאַלְתֶּן	גֹּאַלְתֶּן	הִתְגָּאַלְתֶּן
1 *c.*	גָּאַלְנוּ	נִגְאַלְנוּ	גֵּאַלְנוּ	גֹּאַלְנוּ	הִתְגָּאַלְנוּ
Infin. *Absol.*	גָּאוֹל	הִגָּאֹל	גָּאֵל		
Constr.	גְּאֹל	הִגָּאֵל	גָּאֵל		הִתְגָּאֵל
Fut. 3 *m.*	יִגְאַל	יִגָּאֵל	יְגָאֵל	יְגֹאַל	יִתְגָּאֵל
3 *f.*	תִּגְאַל	תִּגָּאֵל	תְּגָאֵל	תְּגֹאַל	תִּתְגָּאֵל
2 *m.*	תִּגְאַל	תִּגָּאֵל	תְּגָאֵל	תְּגֹאַל	תִּתְגָּאֵל
2 *f.*	תִּגְאֲלִי	תִּגָּֽאֲלִי	תְּגָֽאֲלִי	תְּגֹֽאֲלִי	תִּתְגָּֽאֲלִי
1 *c.*	אֶגְאַל	אֶגָּאֵל	אֲגָאֵל	אֲגֹאַל	אֶתְגָּאֵל
Plur. 3 *m.*	יִגְאֲלוּ	יִגָּֽאֲלוּ	יְגָֽאֲלוּ	יְגֹֽאֲלוּ	יִתְגָּֽאֲלוּ
3 *f.*	תִּגְאַלְנָה	תִּגָּאַלְנָה	תְּגָאֵלְנָה	תְּגֹאַלְנָה	תִּתְגָּאַלְנָה
2 *m.*	תִּגְאֲלוּ	תִּגָּֽאֲלוּ	תְּגָֽאֲלוּ	תְּגֹֽאֲלוּ	תִּתְגָּֽאֲלוּ
2 *f.*	תִּגְאַלְנָה	תִּגָּאַלְנָה	תְּגָאֵלְנָה	תְּגֹאַלְנָה	תִּתְגָּאַלְנָה
1 *c.*	נִגְאַל	נִגָּאֵל	נְגָאֵל	נְגֹאַל	נִתְגָּאֵל
Imper. 2 *m.*	גְּאַל	הִגָּאֵל	גָּאֵל		הִתְגָּאֵל
2 *f.*	גַּֽאֲלִי	הִגָּֽאֲלִי	גָּֽאֲלִי	wanting	הִתְגָּֽאֲלִי
Plur. 2 *m.*	גַּֽאֲלוּ	הִגָּֽאֲלוּ	גָּֽאֲלוּ		הִתְגָּֽאֲלוּ
2 *f.*	גְּאַלְנָה	הִגָּאַלְנָה	גָּאֵלְנָה		הִתְגָּאַלְנָה
Part. *Act.*	גֹּאֵל		מְגָאֵל		מִתְגָּאֵל
Pass.	גָּאוּל	נִגְאָל		מְגֹאָל	

X. Paradigm of Lamedh Guttural Verbs, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 *m.*	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 *f.*	שָֽׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 *m.*	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 *f.*	שָׁלַחַתְּ	נִשְׁלַחַתְּ	שִׁלַּחַתְּ	הִשְׁלַחַתְּ	הִשְׁתַּלַּחַתְּ
1 *c.*	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 *c.*	שָֽׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 *m.*	שְׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 *f.*	שְׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 *c.*	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. *Absol.*	שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ	הַשְׁלֵחַ	——
Constr.	שְׁלֹחַ	הִשָּׁלַח	שַׁלַּח	הַשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 *m.*	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח	יַשְׁלִיחַ	יִשְׁתַּלַּח
3 *f.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח	תַּשְׁלִיחַ	תִּשְׁתַּלַּח
2 *m.*	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח	תַּשְׁלִיחַ	תִּשְׁתַּלַּח
2 *f.*	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי	תַּשְׁלִיחִי	תִּשְׁתַּלְּחִי
1 *c.*	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח	אַשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 *m.*	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ	יַשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה	תַּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 *m.*	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ	תַּשְׁלִיחוּ	תִּשְׁתַּלְּחוּ
2 *f.*	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה	תַּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 *c.*	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח	נַשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 *m.*	שְׁלַח	הִשָּׁלַח	שַׁלַּח	הַשְׁלַח	הִשְׁתַּלַּח
2 *f.*	שִׁלְחִי	הִשָּׁלְחִי	שַׁלְּחִי	הַשְׁלִיחִי	הִשְׁתַּלְּחִי
Plur. 2 *m.*	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ	הַשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 *f.*	שְׁלַחְנָה	הִשָּׁלַחְנָה	שַׁלַּחְנָה	הַשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. *Act.*	שֹׁלֵחַ		מְשַׁלֵּחַ	מַשְׁלִיחַ	מִשְׁתַּלֵּחַ
Pass.	שָׁלוּחַ	נִשְׁלָח			

XI. Paradigm of Pe Nun Verbs, § 56.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 *m.*	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ	נָתַן
3 *f.*	נָֽגְשָׁה	נִגְּשָׁה	הִגִּישָׁה	הֻגְּשָׁה	נָֽתְנָה
2 *m.*	נָגַשְׁתָּ	נִגַּשְׁתָּ	הִגַּשְׁתָּ	הֻגַּשְׁתָּ	נָתַתָּ
2 *f.*	נָגַשְׁתְּ	נִגַּשְׁתְּ	הִגַּשְׁתְּ	הֻגַּשְׁתְּ	נָתַתְּ
1 *c.*	נָגַשְׁתִּי	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הֻגַּשְׁתִּי	נָתַתִּי
Plur. 3 *c.*	נָֽגְשׁוּ	נִגְּשׁוּ	הִגִּישׁוּ	הֻגְּשׁוּ	נָֽתְנוּ
2 *m.*	נְגַשְׁתֶּם	נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הֻגַּשְׁתֶּם	נְתַתֶּם
2 *f.*	נְגַשְׁתֶּן	נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הֻגַּשְׁתֶּן	נְתַתֶּן
1 *c.*	נָגַשְׁנוּ	נִגַּשְׁנוּ	הִגַּשְׁנוּ	הֻגַּשְׁנוּ	נָתַנּוּ
INFIN. *Absol.*	נָגוֹשׁ	הִנָּגֹשׁ	הַגֵּשׁ	הֻגֵּשׁ	נָתוֹן
Constr.	גֶּשֶׁת	הִנָּגֵשׁ	הַגִּישׁ		תֵּת
FUT. 3 *m.*	יִגַּשׁ	יִנָּגֵשׁ	יַגִּישׁ	יֻגַּשׁ	יִתֵּן
3 *f.*	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תֻּגַּשׁ	תִּתֵּן
2 *m.*	תִּגַּשׁ	תִּנָּגֵשׁ	תַּגִּישׁ	תֻּגַּשׁ	תִּתֵּן
2 *f.*	תִּגְּשִׁי	תִּנָּֽגְשִׁי	תַּגִּישִׁי	תֻּגְּשִׁי	תִּתְּנִי
1 *c.*	אֶגַּשׁ	אֶנָּגֵשׁ	אַגִּישׁ	אֻגַּשׁ	אֶתֵּן
Plur. 3 *m.*	יִגְּשׁוּ	יִנָּֽגְשׁוּ	יַגִּישׁוּ	יֻגְּשׁוּ	יִתְּנוּ
3 *f.*	תִּגַּשְׁנָה	תִּנָּגֵשְׁנָה	תַּגֵּשְׁנָה	תֻּגַּשְׁנָה	(תִּתֵּנָּה)
2 *m.*	תִּגְּשׁוּ	תִּנָּֽגְשׁוּ	תַּגִּישׁוּ	תֻּגְּשׁוּ	תִּתְּנוּ
2 *f.*	תִּגַּשְׁנָה	תִּנָּגֵשְׁנָה	תַּגֵּשְׁנָה	תֻּגַּשְׁנָה	(תִּתֵּנָּה)
1 *c.*	נִגַּשׁ	נִנָּגֵשׁ	נַגִּישׁ	נֻגַּשׁ	נִתֵּן
IMPER. 2 *m.*	גַּשׁ	הִנָּגֵשׁ	הַגֵּשׁ		תֵּן
2 *f.*	גְּשִׁי	הִנָּֽגְשִׁי	הַגִּישִׁי	wanting	תְּנִי
Plur. 2 *m.*	גְּשׁוּ	הִנָּֽגְשׁוּ	הַגִּישׁוּ		תְּנוּ
2 *f.*	גַּשְׁנָה	הִנָּגֵשְׁנָה	הַגֵּשְׁנָה		(תֵּנָּה)
PART. *Act.*	נֹגֵשׁ		מַגִּישׁ		נֹתֵן
Pass.	נָגוּשׁ	נִגָּשׁ		מֻגָּשׁ	נָתוּן

XII. Paradigm of Ayin

	Kal.		Niphal.	Piel.
Pret. 3 *m.*	סָבַב	סַב	נָסַב	סוֹבֵב
3 *f.*	סָבְבָה	סַבָּה	נָסַבָּה	סוֹבְבָה
2 *m.*	(סָבַבְתָּ)	סַבּוֹתָ	נְסַבּוֹתָ	סוֹבַבְתָּ
2 *f.*	(סָבַבְתְּ)	סַבּוֹת	נְסַבּוֹת	סוֹבַבְתְּ
1 *c.*	סָבַבְתִּי	סַבּוֹתִי	נְסַבּוֹתִי	סוֹבַבְתִּי
Plur. 3 *c.*	סָבְבוּ	סַבּוּ	נָסַבּוּ	סוֹבְבוּ
2 *m.*	(סְבַבְתֶּם)	סַבּוֹתֶם	נְסַבּוֹתֶם	סוֹבַבְתֶּם
2 *f.*	(סְבַבְתֶּן)	סַבּוֹתֶן	נְסַבּוֹתֶן	סוֹבַבְתֶּן
1 *c.*	סָבַבְנוּ	סַבּוֹנוּ	נְסַבּוֹנוּ	סוֹבַבְנוּ
Infin. *Absol.*	סָבוֹב	סֹב	הִסּוֹב	סוֹבֵב
Constr.	סְבֹב	סֹב	הִסֵּב	סוֹבֵב
Fut. 3 *m.*	יָסֹב	יִסֹּב	יִסַּב	יְסוֹבֵב
3 *f.*	תָּסֹב	תִּסֹּב	תִּסַּב	תְּסוֹבֵב
2 *m.*	תָּסֹב	תִּסֹּב	תִּסַּב	תְּסוֹבֵב
2 *f.*	תָּסֹבִּי	תִּסְּבִי	תִּסַּבִּי	תְּסוֹבְבִי
1 *c.*	אָסֹב	אֶסֹּב	אֶסַּב	אֲסוֹבֵב
Plur. 3 *m.*	יָסֹבּוּ	יִסְּבוּ	יִסַּבּוּ	יְסוֹבְבוּ
3 *f.*	תְּסֻבֶּינָה	תִּסֹּבְנָה	תִּסַּבְנָה	תְּסוֹבֵבְנָה
2 *m.*	תָּסֹבּוּ	תִּסְּבוּ	תִּסַּבּוּ	תְּסוֹבְבוּ
2 *f.*	תְּסֻבֶּינָה	תִּסֹּבְנָה	תִּסַּבְנָה	תְּסוֹבֵבְנָה
1 *c.*	נָסֹב	נִסֹּב	נִסַּב	נְסוֹבֵב
Imper. 2 *m.*	סֹב		הִסַּב	סוֹבֵב
2 *f.*	סֹבִּי		הִסַּבִּי	סוֹבְבִי
Plur. 2 *m.*	סֹבּוּ		הִסַּבּוּ	סוֹבְבוּ
2 *f.*	סֻבֶּינָה		הִסַּבְנָה	סוֹבֵבְנָה
Part. *Act.*	סֹבֵב			מְסוֹבֵב
Pass.	סָבוּב		נָסָב	

Hiphil.	Hophal.	Hithpael.	Piel.
הֵסֵב	הוּסַב	הִסְתּוֹבֵב	סִכְסֵךְ
הֵסֵבָּה	הוּסַבָּה	הִסְתּוֹבְבָה	סִכְסְכָה
הֲסִבּוֹתָ		הִסְתּוֹבַבְתָּ	סִכְסַכְתָּ
הֲסִבּוֹת		הִסְתּוֹבַבְתְּ	סִכְסַכְתְּ
הֲסִבּוֹתִי		הִסְתּוֹבַבְתִּי	סִכְסַכְתִּי
הֵסֵבּוּ	הוּסַבּוּ	הִסְתּוֹבְבוּ	סִכְסְכוּ
הֲסִבּוֹתֶם		הִסְתּוֹבַבְתֶּם	סִכְסַכְתֶּם
הֲסִבּוֹתֶן		הִסְתּוֹבַבְתֶּן	סִכְסַכְתֶּן
הֲסִבּוֹנוּ		הִסְתּוֹבַבְנוּ	סִכְסַכְנוּ
הָסֵב			סַכְסֵךְ
הָסֵב		הִסְתּוֹבֵב	סַכְסֵךְ
יָסֵב	יוּסַב	יִסְתּוֹבֵב	יְסַכְסֵךְ
תָּסֵב	תּוּסַב	תִּסְתּוֹבֵב	תְּסַכְסֵךְ
תָּסֵב	תּוּסַב	תִּסְתּוֹבֵב	תְּסַכְסֵךְ
תָּסֵבִּי	תּוּסַבִּי	תִּסְתּוֹבְבִי	תְּסַכְסְכִי
אָסֵב	אוּסַב	אֶסְתּוֹבֵב	אֲסַכְסֵךְ
יָסֵבּוּ	יוּסַבּוּ	יִסְתּוֹבְבוּ	יְסַכְסְכוּ
תְּסִבֶּינָה		תִּסְתּוֹבֵבְנָה	תְּסַכְסֵכְנָה
תָּסֵבּוּ	תּוּסַבּוּ	תִּסְתּוֹבְבוּ	תְּסַכְסְכוּ
תְּסִבֶּינָה		תִּסְתּוֹבֵבְנָה	תְּסַכְסֵכְנָה
נָסֵב	נוּסַב	נִסְתּוֹבֵב	נְסַכְסֵךְ
הָסֵב	wanting	הִסְתּוֹבֵב	סַכְסֵךְ
הָסֵבִּי		הִסְתּוֹבְבִי	סַכְסְכִי
הָסֵבּוּ		הִסְתּוֹבְבוּ	סַכְסְכוּ
הֲסִבֶּינָה		הִסְתּוֹבֵבְנָה	סַכְסֵכְנָה
מֵסֵב		מִסְתּוֹבֵב	מְסַכְסֵךְ
	מוּסָב		

XIII. Paradigm of Ayin Vav

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 *m.*	קָם	נָקוֹם	קוֹמֵם	קוֹמַם
3 *f.*	קָמָה	נָקוֹמָה	קוֹמְמָה	קוֹמְמָה
2 *m.*	קַמְתָּ	נְקוּמוֹתָ	קוֹמַמְתָּ	קוֹמַמְתָּ
2 *f.*	קַמְתְּ	נְקוּמוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ
1 *c.*	קַמְתִּי	נְקוּמוֹתִי	קוֹמַמְתִּי	קוֹמַמְתִּי
Plur. 3 *c.*	קָמוּ	נָקוֹמוּ	קוֹמְמוּ	קוֹמְמוּ
2 *m.*	קַמְתֶּם	נְקוּמוֹתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם
2 *f.*	קַמְתֶּן	נְקוּמוֹתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן
1 *c.*	קַמְנוּ	נְקוּמוֹנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ
INFIN. *Absol.*	קוֹם	הִקּוֹם		
Constr.	קוּם	הִקּוֹם	קוֹמֵם	
FUT. 3 *m.*	יָקוּם	יִקּוֹם	יְקוֹמֵם	יְקוֹמַם
3 *f.*	תָּקוּם	תִּקּוֹם	תְּקוֹמֵם	תְּקוֹמַם
2 *m.*	תָּקוּם	תִּקּוֹם	תְּקוֹמֵם	תְּקוֹמַם
2 *f.*	תָּקוּמִי	תִּקּוֹמִי	תְּקוֹמְמִי	תְּקוֹמְמִי
1 *c.*	אָקוּם	אֶקּוֹם	אֲקוֹמֵם	אֲקוֹמַם
Plur. 3 *m.*	יָקוּמוּ	יִקּוֹמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ
3 *f.*	תְּקוּמֶינָה	תִּקּוֹמְנָה	תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה
2 *m.*	תָּקוּמוּ	תִּקּוֹמוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ
2 *f.*	תְּקוּמֶינָה	תִּקּוֹמְנָה	תְּקוֹמֵמְנָה	תְּקוֹמַמְנָה
1 *c.*	נָקוּם	נִקּוֹם	נְקוֹמֵם	נְקוֹמַם
IMPER. 2 *m.*	קוּם	הִקּוֹם	קוֹמֵם	
2 *f.*	קוּמִי	הִקּוֹמִי	קוֹמְמִי	wanting
Plur. 2 *m.*	קוּמוּ	הִקּוֹמוּ	קוֹמְמוּ	
2 *f.*	קֹמְנָה	הִקּוֹמְנָה	קוֹמֵמְנָה	
PART. *Act.*	קָם		מְקוֹמֵם	
Pass.	קוּם	נָקוֹם		מְקוֹמָם

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.	
הֵקִים	הוּקַם	הִתְקוֹמֵם	רָב	
הֵקִימָה	הוּקְמָה	הִתְקוֹמְמָה	רָבָה	
הֲקִימוֹתָ	(הוּקַמְתָּ)	הִתְקוֹמַמְתָּ	רַבְתָּ	רִיבוֹתָ
הֲקִימוֹת	(הוּקַמְתְּ)	הִתְקוֹמַמְתְּ	רַבְתְּ	
הֲקִימוֹתִי	(הוּקַמְתִּי)	הִתְקוֹמַמְתִּי	רַבְתִּי	רִיבוֹתִי
הֵקִימוּ	הוּקְמוּ	הִתְקוֹמְמוּ	רָבוּ	רִיבוּ
הֲקִימוֹתֶם	(הוּקַמְתֶּם)	הִתְקוֹמַמְתֶּם	רַבְתֶּם	
הֲקִימוֹתֶן	(הוּקַמְתֶּן)	הִתְקוֹמַמְתֶּן	רַבְתֶּן	
הֲקִימוֹנוּ	(הוּקַמְנוּ)	הִתְקוֹמַמְנוּ	רַבְנוּ	
הָקֵם			רוֹב	רִיב
הָקִים		הִתְקוֹמֵם	רִיב	
יָקִים	יוּקַם	יִתְקוֹמֵם	יָרִיב	
תָּקִים	תּוּקַם	תִּתְקוֹמֵם	תָּרִיב	
תָּקִים	תּוּקַם	תִּתְקוֹמֵם	תָּרִיב	
תָּקִימִי	תּוּקְמִי	תִּתְקוֹמְמִי	תָּרִיבִי	
אָקִים	אוּקַם	אֶתְקוֹמֵם	אָרִיב	
יָקִימוּ	יוּקְמוּ	יִתְקוֹמְמוּ	יָרִיבוּ	
תָּקֵמְנָה	(תּוּקַמְנָה)	תִּתְקוֹמֵמְנָה	תָּרֵבְנָה	
תָּקִימוּ	תּוּקְמוּ	תִּתְקוֹמְמוּ	תָּרִיבוּ	
תָּקֵמְנָה	(תּוּקַמְנָה)	תִּתְקוֹמֵמְנָה	תָּרֵבְנָה	
נָקִים	נוּקַם	נִתְקוֹמֵם	נָרִיב	
הָקֵם		הִתְקוֹמֵם	רִיב	
הָקִימִי	wanting	הִתְקוֹמְמִי	רִיבִי	
הָקִימוּ		הִתְקוֹמְמוּ	רִיבוּ	
הָקֵמְנָה		הִתְקוֹמֵמְנָה	(רֵבְנָה)	
מֵקִים		מִתְקוֹמֵם	רָב	
	מוּקָם		רוּב	

XIV. Paradigm of Pe Yodh Verbs, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
Pret. 3 *m.*	יָשַׁב	נוֹשַׁב	הוֹשִׁיב	הוּשַׁב	יָבֵשׁ
3 *f.*	יָֽשְׁבָה	נֽוֹשְׁבָה	הוֹשִׁיבָה	הֽוּשְׁבָה	יָֽבְשָׁה
2 *m.*	יָשַׁבְתָּ	נוֹשַׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ	יָבַשְׁתָּ
2 *f.*	יָשַׁבְתְּ	נוֹשַׁבְתְּ	הוֹשַׁבְתְּ	הוּשַׁבְתְּ	יָבַשְׁתְּ
1 *c.*	יָשַׁבְתִּי	נוֹשַׁבְתִּי	הוֹשַׁבְתִּי	הוּשַׁבְתִּי	יָבַשְׁתִּי
Plur. 3 *c.*	יָֽשְׁבוּ	נֽוֹשְׁבוּ	הוֹשִׁיבוּ	הֽוּשְׁבוּ	יָֽבְשׁוּ
2 *m.*	יְשַׁבְתֶּם	נֽוֹשַׁבְתֶּם	הֽוֹשַׁבְתֶּם	הֽוּשַׁבְתֶּם	יְבַשְׁתֶּם
2 *f.*	יְשַׁבְתֶּן	נֽוֹשַׁבְתֶּן	הֽוֹשַׁבְתֶּן	הֽוּשַׁבְתֶּן	יְבַשְׁתֶּן
1 *c.*	יָשַׁבְנוּ	נוֹשַׁבְנוּ	הוֹשַׁבְנוּ	הוּשַׁבְנוּ	יָבַשְׁנוּ
Infin. *Absol.*	יָשׁוֹב		הוֹשֵׁב		יָבוֹשׁ
Constr.	שֶׁבֶת	הִוָּשֵׁב	הוֹשִׁיב	הוּשַׁב	יְבֹשׁ
Fut. 3 *m.*	יֵשֵׁב	יִוָּשֵׁב	יוֹשִׁיב	יוּשַׁב	יִיבַשׁ
3 *f.*	תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב	תִּיבַשׁ
2 *m.*	תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב	תִּיבַשׁ
2 *f.*	תֵּֽשְׁבִי	תִּוָּֽשְׁבִי	תּוֹשִׁיבִי	תּֽוּשְׁבִי	תִּֽיבְשִׁי
1 *c.*	אֵשֵׁב	אִוָּשֵׁב	אוֹשִׁיב	אוּשַׁב	אִיבַשׁ
Plur. 3 *m.*	יֵֽשְׁבוּ	יִוָּֽשְׁבוּ	יוֹשִׁיבוּ	יֽוּשְׁבוּ	יִֽיבְשׁוּ
3 *f.*	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תִּיבַשְׁנָה
2 *m.*	תֵּֽשְׁבוּ	תִּוָּֽשְׁבוּ	תּוֹשִׁיבוּ	תּֽוּשְׁבוּ	תִּֽיבְשׁוּ
2 *f.*	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה	תּוֹשֵׁבְנָה	תּוּשַׁבְנָה	תִּיבַשְׁנָה
1 *c.*	נֵשֵׁב	נִוָּשֵׁב	נוֹשִׁיב	נוּשַׁב	נִיבַשׁ
Imper. 2 *m.*	שֵׁב	הִוָּשֵׁב	הוֹשֵׁב	wanting	יְבַשׁ
2 *f.*	שְׁבִי	הִוָּֽשְׁבִי	הוֹשִׁיבִי		יִבְשִׁי
Plur. 2 *m.*	שְׁבוּ	הִוָּֽשְׁבוּ	הוֹשִׁיבוּ		יִבְשׁוּ
2 *f.*	שֵׁבְנָה	הִוָּשַׁבְנָה	הוֹשֵׁבְנָה		יְבַשְׁנָה
Part. *Act.*	יֹשֵׁב		מוֹשִׁיב		יָבֵשׁ
Pass.	יָשׁוּב	נוֹשָׁב		מוּשָׁב	יָבוּשׁ

XV. Paradigm of Lamedh Aleph Verbs, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
Pret. 3 *m.*	מָצָא	נִמְצָא	מִצֵּא	הִמְצִיא	הִתְמַצֵּא
3 *f.*	מָצְאָה	נִמְצְאָה	מִצְּאָה	הִמְצִיאָה	הִתְמַצְּאָה
2 *m.*	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ	הִמְצֵאתָ	הִתְמַצֵּאתָ
2 *f.*	מָצָאת	נִמְצֵאת	מִצֵּאת	הִמְצֵאת	הִתְמַצֵּאת
1 *c.*	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי	הִמְצֵאתִי	הִתְמַצֵּאתִי
Plur. 3 *c.*	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	הִמְצִיאוּ	הִתְמַצְּאוּ
2 *m.*	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם	הִמְצֵאתֶם	הִתְמַצֵּאתֶם
2 *f.*	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן	הִמְצֵאתֶן	הִתְמַצֵּאתֶן
1 *c.*	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ	הִמְצֵאנוּ	הִתְמַצֵּאנוּ
Infin. *Absol.*	מָצוֹא	נִמְצֹא	מַצֵּא	הַמְצֵא	
Constr.	מְצֹא	הִמָּצֵא	מַצֵּא	הַמְצִיא	הִתְמַצֵּא
Fut. 3 *m.*	יִמְצָא	יִמָּצֵא	יְמַצֵּא	יַמְצִיא	יִתְמַצֵּא
3 *f.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תַּמְצִיא	תִּתְמַצֵּא
2 *m.*	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תַּמְצִיא	תִּתְמַצֵּא
2 *f.*	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי	תַּמְצִיאִי	תִּתְמַצְּאִי
1 *c.*	אֶמְצָא	אֶמָּצֵא	אֲמַצֵּא	אַמְצִיא	אֶתְמַצֵּא
Plur. 3 *m.*	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ	יַמְצִיאוּ	יִתְמַצְּאוּ
3 *f.*	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תַּמְצֶאנָה	תִּתְמַצֶּאנָה
2 *m.*	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ	תַּמְצִיאוּ	תִּתְמַצְּאוּ
2 *f.*	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תַּמְצֶאנָה	תִּתְמַצֶּאנָה
1 *c.*	נִמְצָא	נִמָּצֵא	נְמַצֵּא	נַמְצִיא	נִתְמַצֵּא
Imper. 2 *m.*	מְצָא	הִמָּצֵא	מַצֵּא	הַמְצֵא	הִתְמַצֵּא
2 *f.*	מִצְאִי	הִמָּצְאִי	מַצְּאִי	הַמְצִיאִי	הִתְמַצְּאִי
Plur. 2 *m.*	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ	הַמְצִיאוּ	הִתְמַצְּאוּ
2 *f.*	מְצֶאנָה	הִמָּצֶאנָה	מַצֶּאנָה	הַמְצֶאנָה	הִתְמַצֶּאנָה
Part. *Act.*	מֹצֵא		מְמַצֵּא	מַמְצִיא	מִתְמַצֵּא
Pass.	מָצוּא	נִמְצָא			

	KAL.	NIPHAL.	PIEL.
Pret. 3 *m.*	גָּלָה	נִגְלָה	גִּלָּה
3 *f.*	גָּלְתָה	נִגְלְתָה	גִּלְּתָה
2 *m.*	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ
2 *f.*	גָּלִית	נִגְלֵית	גִּלִּית
1 *c.*	גָּלִיתִי	נִגְלֵיתִי	גִּלִּיתִי
Plur. 3 *c.*	גָּלוּ	נִגְלוּ	גִּלּוּ
2 *m.*	גְּלִיתֶם	נִגְלֵיתֶם	גִּלִּיתֶם
2 *f.*	גְּלִיתֶן	נִגְלֵיתֶן	גִּלִּיתֶן
1 *c.*	גָּלִינוּ	נִגְלֵינוּ	גִּלִּינוּ
Infin. *Absol.*	גָּלֹה	נִגְלֹה	גַּלֵּה
Constr.	גְּלוֹת	הִגָּלוֹת	גַּלּוֹת
Fut. 3 *m.*	יִגְלֶה	יִגָּלֶה	יְגַלֶּה
3 *f.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2 *m.*	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2 *f.*	תִּגְלִי	תִּגָּלִי	תְּגַלִּי
1 *c.*	אֶגְלֶה	אֶגָּלֶה	אֲגַלֶּה
Plur. 3 *m.*	יִגְלוּ	יִגָּלוּ	יְגַלּוּ
3 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
2 *m.*	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ
2 *f.*	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה
1 *c.*	נִגְלֶה	נִגָּלֶה	נְגַלֶּה
Imper. 2 *m.*	גְּלֵה	הִגָּלֵה	גַּלֵּה
2 *f.*	גְּלִי	הִגָּלִי	גַּלִּי
Plur. 2 *m.*	גְּלוּ	הִגָּלוּ	גַּלּוּ
2 *f.*	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה
Part. *Act.*	גֹּלֶה		מְגַלֶּה
Pass.	גָּלוּי	נִגְלֶה	

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה
גֻּלֵּיתָ	הִגְלֵיתָ	הָגְלֵיתָ	הִתְגַּלֵּיתָ
גֻּלֵּית	הִגְלֵית	הָגְלֵית	הִתְגַּלֵּית
גֻּלֵּיתִי	הִגְלֵיתִי	הָגְלֵיתִי	הִתְגַּלֵּיתִי
גֻּלּוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
גֻּלֵּיתֶם	הִגְלֵיתֶם	הָגְלֵיתֶם	הִתְגַּלֵּיתֶם
גֻּלֵּיתֶן	הִגְלֵיתֶן	הָגְלֵיתֶן	הִתְגַּלֵּיתֶן
גֻּלֵּינוּ	הִגְלֵינוּ	חָגְלֵינוּ	הִתְגַּלֵּינוּ
(גֻּלֵּה)	הַגְלֵה	הָגְלֵה	(הִתְגַּלֵּה)
גֻּלּוֹת	הַגְלוֹת	(הָגְלוֹת)	הִתְגַּלּוֹת
יְגֻלֶּה	יַגְלֶה	יָגְלֶה	יִתְגַּלֶּה
תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
תְּגֻלִּי	תַּגְלִי	תָּגְלִי	תִּתְגַּלִּי
אֲגֻלֶּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה
יְגֻלּוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
תְּגֻלּוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
נְגֻלֶּה	נַגְלֶה	נָגְלֶה	נִתְגַּלֶּה
	הַגְלֵה		הִתְגַּלֵּה
wanting	הַגְלִי	wanting	הִתְגַּלִּי
	הַגְלוּ		הִתְגַּלּוּ
	הַגְלֶינָה		הִתְגַּלֶּינָה
	מַגְלֶה		מִתְגַּלֶּה
מְגֻלֶּה		מָגְלֶה	

I. *Nouns which suffer a change in the vowels only.*

i. With Kamets or Tsere in the penult.

Sing. *Abs.*	אָדוֹן master	*Const.* אֲדוֹן	Pl. *Abs.* אֲדֹנִים	*Const.* אֲדֹנֵי
	זִכָּרוֹן memorial	זִכְרוֹן	זִכְרֹנִים	זִכְרֹנֵי
	מֵלִיץ interpreter	מֵלִיץ	מְלִיצִים	מְלִיצֵי
Masc	גָּדוֹל great	*Fem.* גְּדוֹלָה	*Masc.* גְּדוֹלִים	*Fem.* גְּדוֹלוֹת
	קָטוּל Kal. pass. part.	קְטוּלָה	קְטוּלִים	קְטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables.

Sing. *Abs.*	עֵץ tree.	*Const.* עֵץ	Pl. *Abs.* עֵצִים	*Const.* עֲצֵי

b. Polysyllables having pretonic Kamets in the penult.

Sing. *Abs.*	כָּבֵד heavy	*Const.* כְּבַד or כְּבֵד	Pl. *Abs.* כְּבֵדִים	*Const.* כִּבְדֵי
Masc.	יָבֵשׁ dry	*Fem.* יְבֵשָׁה	*Masc.* יְבֵשִׁים	*Fem.* יְבֵשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

Sing. *Abs.*	שׁוֹפֵט judge.	*Const.* שׁוֹפֵט	Pl. *Abs.* שֹׁפְטִים	*Const.* שֹׁפְטֵי
Masc.	קֹטֵל Kal. Act. part.	*Fem.* קֹטְלָה or קֹטֶלֶת	*Masc.* קֹטְלִים	*Fem.* קֹטְלוֹת
	מְקַטֵּל Piel part.	מְקַטְּלָה or מְקַטֶּלֶת	מְקַטְּלִים	מְקַטְּלוֹת

iii. With Kamets in the ultimate.

Sing. *Abs.*	דָּג fish	*Const.* דָּג	Pl. *Abs.* דָּגִים	*Const.* דְּגֵי
	מִקְדָּשׁ sanctuary	מִקְדַּשׁ	מִקְדָּשִׁים	מִקְדְּשֵׁי
	דָּבָר word	דְּבַר	דְּבָרִים	דִּבְרֵי
	עָנָן cloud	עֲנַן	עֲנָנִים	עַנְנֵי
	לֵבָב heart	לְבַב	לְבָבִים	לִבְבֵי
Masc.	חָכָם wise	*Fem.* חֲכָמָה	*Masc.* חֲכָמִים	*Fem.* חֲכָמוֹת
	נִקְטָל Niph. part.	נִקְטָלָה or נִקְטֶלֶת	נִקְטָלִים	נִקְטָלוֹת

iv. With final ה ֶ.

Sing. *Abs.*	מַרְאֶה	appearance	*Const.*	מַרְאֵה	Pl. *Abs.*	מַרְאִים	*Const.*	מַרְאֵי
	קָנֶה	reed		קְנֵה		קָנִים		קְנֵי
Masc.	יָפֶה	fair	*Fem.*	יָפָה	*Masc.*	יָפִים	*Fem.*	יָפוֹת

v. Segholates.

Sing. *Abs.*	מֶלֶךְ	king	*Const.*	מֶלֶךְ	Pl. *Abs.*	מְלָכִים	*Const.*	מַלְכֵי
	סֵתֶר	covert		סֵתֶר		סְתָרִים		סִתְרֵי
	עֹצֶם	strength		עֹצֶם		עֲצָמִים		עָצְמֵי
	בַּעַל	lord		בַּעַל		בְּעָלִים		בַּעֲלֵי
	מָוֶת	death		מוֹת		מוֹתִים		מוֹתֵי
	עַיִן	eye		עֵין	Dual.	עֵינַיִם		עֵינֵי
	רֶגֶל	foot		רֶגֶל		רַגְלַיִם		רַגְלֵי
	אֹזֶן	ear		אֹזֶן		אָזְנַיִם		אָזְנֵי

II. *Nouns which double their final consonant.*

Sing. *Abs.*	גָּמָל	camel	*Const.*	גְּמַל	Pl. *Abs.*	גְּמַלִּים	*Const.*	גְּמַלֵּי
	גַּן	garden		גַּן		גַּנִּים		גַּנֵּי
	חֹק	statute		חֹק		חֻקִּים		חֻקֵּי
	שֵׁן	tooth		שֵׁן	Dual.	שִׁנַּיִם		שִׁנֵּי
Masc.	קָטָן	small	*Fem.*	קְטַנָּה	Pl. *Masc.*	קְטַנִּים	*Fem.*	קְטַנּוֹת
	עָמֹק	deep		עֲמֻקָּה		עֲמֻקִּים		עֲמֻקּוֹת
Abs.	עִבְרִי	Hebrew	*Const.*	עִבְרִי	Pl. *Abs.*	עִבְרִיִּים or עִבְרִים	*Const.*	עִבְרִיֵּי
Masc.	טָרִי	fresh	*Fem.*	טְרִיָּה	*Masc.*	טְרִיִּים		טְרִיּוֹת

III. *Other nouns suffer no change.*

Sing. *Abs.*	מַלְבּוּשׁ	garment	*Const.*	מַלְבּוּשׁ	Pl. *Abs.*	מַלְבּוּשִׁים	*Const.*	מַלְבּוּשֵׁי
Masc.	טוֹב	good	*Fem.*	טוֹבָה	*Masc.*	טוֹבִים	*Fem.*	טוֹבוֹת
	מַקְטִיל	Hiph. part.		מַקְטִילָה or מַקְטֶלֶת		מַקְטִילִים		מַקְטִילוֹת

Nouns with the feminine ending ָה.

i. With Kamets or Tsere in the penult.

	Sing. Abs.		Const.	Pl. Abs.	Const.
	דָּגָה	fish	דְּגַת	דָּגוֹת	דְּגוֹת
	נְקָמָה	vengeance	נִקְמַת	נְקָמוֹת	נִקְמוֹת
	עֵצָה	counsel	עֲצַת	עֵצוֹת	עֲצוֹת
	שָׂפָה	lip	שְׂפַת	Dual שְׂפָתַיִם	שִׂפְתֵי

ii. From Segholates.

	Sing. Abs.		Const.	Pl. Abs.	Const.
	מַלְכָּה	queen	מַלְכַּת	מְלָכוֹת	מַלְכוֹת
	סִתְרָה	covert	סִתְרַת	סְתָרוֹת	סִתְרוֹת
	עָצְמָה	strength	עָצְמַת	עֲצָמוֹת	עָצְמוֹת

iii. All others.

	Sing. Abs.		Const.	Pl. Abs.	Const.
	גַּנָּה	garden	גַּנַּת	גַּנּוֹת	גַּנּוֹת
	יְשׁוּעָה	salvation	יְשׁוּעַת	יְשׁוּעוֹת	יְשׁוּעוֹת

Nouns with the feminine ending ת.

	Sing. Abs.		Const.	Pl. Abs.	Const.
	מִשְׁמֶרֶת	observance	מִשְׁמֶרֶת	מִשְׁמָרוֹת	מִשְׁמְרוֹת
	יוֹנֶקֶת	sucker	יוֹנֶקֶת	יוֹנְקוֹת	יוֹנְקוֹת
	גֻּלְגֹּלֶת	skull	גֻּלְגֹּלֶת	גֻּלְגְּלוֹת	גֻּלְגְּלוֹת
	עִבְרִית	Hebrew-woman	עִבְרִית	עִבְרִיּוֹת	עִבְרִיּוֹת
	מַלְכוּת	kingdom	מַלְכוּת	מַלְכֻיּוֹת	מַלְכֻיּוֹת

XVIII. Paradigm of Nouns with Suffixes, § 49.

Singular.

	heart	לֵבָב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
Const.		לְבַב		מֶלֶךְ		מַלְכַּת		יַד
Sing. 1 *c.*	my	"	לְבָבִי	"	מַלְכִּי	"	מַלְכָּתִי	"	יָדִי
2 *m.*	thy	"	לְבָבְךָ	"	מַלְכְּךָ	"	מַלְכָּתְךָ	"	יָדְךָ
2 *f.*	thy	"	לְבָבֵךְ	"	מַלְכֵּךְ	"	מַלְכָּתֵךְ	"	יָדֵךְ
3 *m.*	his	"	לְבָבוֹ	"	מַלְכּוֹ	"	מַלְכָּתוֹ	"	יָדוֹ
3 *f.*	her	"	לְבָבָהּ	"	מַלְכָּהּ	"	מַלְכָּתָהּ	"	יָדָהּ
Plur. 1 *c.*	our	"	לְבָבֵנוּ	"	מַלְכֵּנוּ	"	מַלְכָּתֵנוּ	"	יָדֵנוּ
2 *m.*	your	"	לְבַבְכֶם	"	מַלְכְּכֶם	"	מַלְכַּתְכֶם	"	יֶדְכֶם
2 *f.*	your	"	לְבַבְכֶן	"	מַלְכְּכֶן	"	מַלְכַּתְכֶן	"	יֶדְכֶן
3 *m.*	their	"	לְבָבָם	"	מַלְכָּם	"	מַלְכָּתָם	"	יָדָם
3 *f.*	their	"	לְבָבָן	"	מַלְכָּן	"	מַלְכָּתָן	"	יָדָן

Plural. **Dual.**

	hearts	לְבָבִים	kings	מְלָכִים	queens	מְלָכוֹת	hands	יָדַיִם
Const.		לִבְבֵי		מַלְכֵי		מַלְכוֹת		יְדֵי
Sing. 1 *c.*	my	"	לְבָבַי	"	מְלָכַי	"	מַלְכוֹתַי	"	יָדַי
2 *m.*	thy	"	לְבָבֶיךָ	"	מְלָכֶיךָ	"	מַלְכוֹתֶיךָ	"	יָדֶיךָ
2 *f.*	thy	"	לְבָבַיִךְ	"	מְלָכַיִךְ	"	מַלְכוֹתַיִךְ	"	יָדַיִךְ
3 *m.*	his	"	לְבָבָיו	"	מְלָכָיו	"	מַלְכוֹתָיו	"	יָדָיו
3 *f.*	her	"	לְבָבֶיהָ	"	מְלָכֶיהָ	"	מַלְכוֹתֶיהָ	"	יָדֶיהָ
Plur. 1 *c.*	our	"	לְבָבֵינוּ	"	מְלָכֵינוּ	"	מַלְכוֹתֵינוּ	"	יָדֵינוּ
2 *m.*	your	"	לִבְבֵיכֶם	"	מַלְכֵיכֶם	"	מַלְכוֹתֵיכֶם	"	יְדֵיכֶם
2 *f.*	your	"	לִבְבֵיכֶן	"	מַלְכֵיכֶן	"	מַלְכוֹתֵיכֶן	"	יְדֵיכֶן
3 *m.*	their	"	לִבְבֵיהֶם	"	מַלְכֵיהֶם	"	מַלְכוֹתֵיהֶם	"	יְדֵיהֶם
3 *f.*	their	"	לִבְבֵיהֶן	"	מַלְכֵיהֶן	"	מַלְכוֹתֵיהֶן	"	יְדֵיהֶן

XIX. Numerals, § 65.

Cardinals.

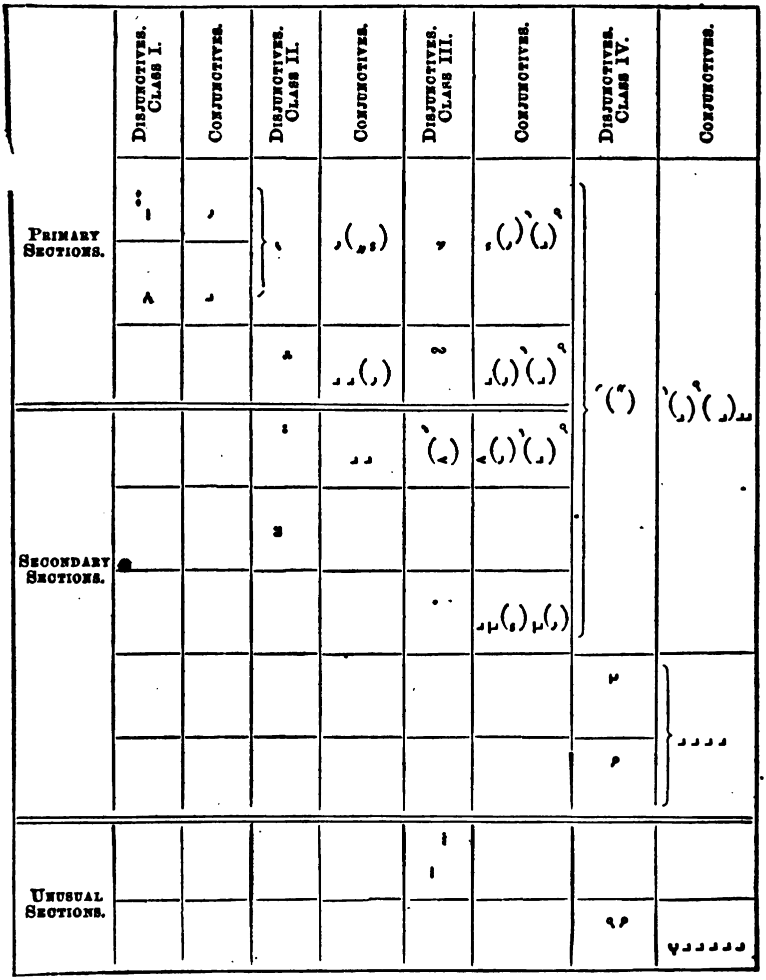
	Masculine. Absol.	Masculine. Constr.	Feminine. Absol.	Feminine. Constr.
One	אֶחָד	אַחַד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
Three	שְׁלשָׁה	שְׁלשֶׁת	שָׁלשׁ	שְׁלשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
Six	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שְׁבַע
Eight	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
Nine	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
Ten	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר
Eleven	אַחַד עָשָׂר עַשְׁתֵּי עָשָׂר		אַחַת עֶשְׂרֵה עַשְׁתֵּי עֶשְׂרֵה	
Twelve	שְׁנֵים עָשָׂר שְׁנֵי עָשָׂר		שְׁתֵּים עֶשְׂרֵה שְׁתֵּי עֶשְׂרֵה	
Thirteen	שְׁלשָׁה עָשָׂר		שְׁלשׁ עֶשְׂרֵה	
Fourteen	אַרְבָּעָה עָשָׂר		אַרְבַּע עֶשְׂרֵה	
Fifteen	חֲמִשָּׁה עָשָׂר		חֲמֵשׁ עֶשְׂרֵה	
Sixteen	שִׁשָּׁה עָשָׂר		שֵׁשׁ עֶשְׂרֵה	
Seventeen	שִׁבְעָה עָשָׂר		שְׁבַע עֶשְׂרֵה	
Eighteen	שְׁמֹנָה עָשָׂר		שְׁמֹנֶה עֶשְׂרֵה	
Nineteen	תִּשְׁעָה עָשָׂר		תְּשַׁע עֶשְׂרֵה	

Twenty	עֶשְׂרִים	Sixty	שִׁשִּׁים	One hundred	מֵאָה
Thirty	שְׁלשִׁים	Seventy	שִׁבְעִים	Two hundred	מָאתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אֶלֶף
Fifty	חֲמִשִּׁים	Ninety	תִּשְׁעִים	Ten thousand	רִבּוֹא

Ordinals.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שִׁשִּׁי	Ninth	תְּשִׁיעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֲשִׂירִי
Fourth	רְבִיעִי				

XX. Consecution of Accents, § 20.



The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahh occupying the upper horizontal line of the table, if T'bhir is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.

LESSONS IN READING HEBREW.

1. The Prefixed Particles, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בַּבַּ֫יִת וּבַשָּׂדֶה׃ מַ֫יִם עַד יָם׃ מֵאָדָם עַד בְּהֵמָה׃ אָדָם וּבְהֵמָה׃
חֹ֫שֶׁךְ וְלֹא אוֹר׃ לֶ֫חֶם מִן־הַשָּׁמַ֫יִם׃ הַשֶּׁ֫מֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים׃
מֵעֶ֫רֶב עַד בֹּ֫קֶר׃ לֶ֫חֶם וּבָשָׂר בַּבֹּ֫קֶר וְלֶ֫חֶם וּבָשָׂר בָּעֶ֫רֶב׃ מִבֹּ֫קֶר
לָעָ֫רֶב׃ שֶׁ֫מֶשׁ לָאוֹר בַּיּוֹם יָרֵחַ וְכוֹכָבִים לָאוֹר בַּלַּ֫יְלָה׃

2. The Personal Pronouns, § 29.

Remark 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, אַתָּה יְהֹוָה *thou* (art) *Jehovah;* or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, אַתָּה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהֹוָה הָאָרֶץ *the earth* (*belongs*) *to Jehovah, is Jehovah's*, לִי הַכֶּסֶף *the silver is mine.*

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינֶךָ *between me and thee.*

אֲנִי יְהוָֹה׃ אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי׃ חַי אָנֹכִי לְעֹלָם׃
הָאֱלֹהִים אָנִי׃ אֵין כָּמוֹךָ אֱלֹהִים בַּשָּׁמַיִם וּבָאָרֶץ׃ הָאֱלֹהִים
בַּשָּׁמַיִם וְאַתָּה עַל־הָאָרֶץ׃ הֲלֹא אַתָּה הוּא אֱלֹהִים בַּשָּׁמַיִם׃ הַעוֹד
לָכֶם אָח׃ וְעַתָּה לִי הֵם׃ לִי הַכֶּסֶף וְלִי הַזָּהָב׃ הֲתַחַת אֱלֹהִים
אָנֹכִי׃ בֵּינִי וּבֵין יִשְׂרָאֵל אוֹת הוּא לְעֹלָם׃

3. Other Pronouns. § 30.

Remark 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. הַיּוֹם הַזֶּה *this day*, הַיּוֹם הַהוּא *that day*. When it is used as a predicate, the demonstrative stands first and is without the article זֶה הַיּוֹם *this is the day*, § 71. 1.

הוּא וְכָל־אֲשֶׁר־לוֹ׃ כָּל־אֲשֶׁר בַּבָּיִת׃ הַמָּקוֹם הַהוּא׃ עַד הַיּוֹם הַזֶּה׃
לָאָרֶץ הַזֹּאת וְלַבַּיִת הַזֶּה׃ זֹאת הָאָרֶץ אֲשֶׁר לָכֶם׃ זֹאת אוֹת בֵּינִי
וּבֵין כָּל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ׃ אֵין כָּמֹנִי בְּכָל־הָאָרֶץ׃ מִי יְהוָֹה׃ מִי
לִי בַשָּׁמַיִם׃ מִי אַתָּה׃ מִי אֵלֶּה׃ מִי כָּמוֹךָ׃ מָה הֵמָּה אֵלֶּה׃ לְמִי
אַתָּה וְאֵי מִזֶּה אַתָּה׃ הַמָּקוֹם אֲשֶׁר אַתָּה בּוֹ קֹדֶשׁ הוּא׃ מָה הָאָרֶץ
אֲשֶׁר הוּא בָּהּ׃ אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וַאֲשֶׁר בָּאָרֶץ מִתַּחַת וַאֲשֶׁר בַּמַּיִם
מִתַּחַת לָאָרֶץ׃ לְךָ אֲנִי וְכָל־אֲשֶׁר־לִי׃

4. Perfect Verbs. Kal Preterite and Infinitives. § 33.

The verbal forms should be analyzed or divided into their significant elements; thus קְטַלְתֶּם *ye* (m.) *killed* is composed of קָטַל the ground form of the Kal pret. and תֶּם shortened from the 2 m. pl. pron. אַתֶּם.

Analyze and translate:—

קְטַלְתֶּם , קָטְלָה , קָטְלוּ , קָטַלְתָּ , קָטַל , קָטוֹל , קָטַלְנוּ , קָטַלְתְּ
קְטֹל , קְטַלְתֶּן , קָטַלְתִּי .

REMARK 5. Both forms of the infinitive may be used alone; but the construct only is employed with prepositions, § 81. 2, thus לִמְשֹׁל, בִּמְשֹׁל not לְמָשׁוֹל, בְּמָשׁוֹל.

יְהוָה גָּדַלְתָּ מְאֹד הוֹד וְהָדָר לָבָשְׁתָּ׃ אֶת־הַדֶּלֶת סָגְרוּ׃ [1]דָּבְקָה־
בָּהּ׃ בָּהֶם דָּבַק׃ דָּבְקוּ בָהּ׃ לֹא־שָׁמַרְנוּ אֶת־הַמִּצְוָה׃ נָתַן לוֹ כֶּסֶף
וְכֵלִים לִשְׁמֹר׃ לֹא־[2]מָשַׁלְתָּ בָּם׃ שָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה׃ שָׁכַנְתְּ
בַּשָּׂדֶה׃ סָגַרְתְּ הַדֶּלֶת וְיָצַקְתְּ עַל כָּל־הַכֵּלִים הָאֵלֶּה׃ שְׁמַרְתֶּם אֶת־
הַיּוֹם הַזֶּה׃ שָׁמֹר אֶת־כָּל־הַמִּצְוָה׃ צָדַק לְבַשְׁתִּי׃ שְׁמַרְתֶּם אֶת־הַשַּׁבָּת
כִּי קֹדֶשׁ הִיא לָכֶם׃

[1] דָּבַק is followed by בְּ, the usual Hebrew phrase being *to cleave* or *adhere in*, where the English idiom requires *to cleave to*. Dagesh-forte conjunctive in בָּ, § 13. 4.

[2] מָשַׁל is also followed by בְּ, where our idiom requires *to rule over*.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

נִקְטַלְתְּ, נִקְטְלוּ, נִקְטַלְנוּ, נִקְטַלְתָּ, נִקְטַלְתֶּן, נִקְטְלָה, נִקְטַלְתִּי, הִקָּטֹל, נִקְטַל, נִקְטַלְתֶּם.

קִטַּלְתִּי, קֻטַּלְתִּי, קִטַּלְתָּ, קֻטַּלְתָּ, קֻטַּלְנוּ, קַטֵּל, קִטַּלְתֶּם, קֻטְּלָה, קִטְּלוּ, קִטַּלְתֶּן, קֻטַּל (2), קֻטַּלְנוּ, קִטְּלָה, קֻטַּלְתְּ, קֻטְּלוּ, קֻטַּלְתֶּן, קִטַּלְתְּ, קֻטַּלְתֶּם.

REMARK 6. The sign of the definite object אֵת becomes אֶת before grave suffixes and אוֹת before light suffixes, § 66. 3, thus אוֹתִי, אֶתְכֶם; with the 3 m. s. suffix it is אֹתוֹ, with 3 f. s. אֹתָהּ, § 29. 4.

לֹא נִבְדְּלוּ׃ נִכְבְּשָׁה הָאָרֶץ לִפְנֵיכֶם׃ קִבַּצְתִּי אֶתְכֶם וְנִקְדַּשְׁתִּי בָּכֶם
וִידַעְתֶּם כִּי־אֲנִי יְהוָה׃ סֻגַּר כָּל־בַּיִת׃ אֶת־אֶלְעָזָר קִדְּשׁוּ לִשְׁמֹר אֶת־

הָאָרוֹן׃ שִׁכַּנְתִּי אֶתְכֶם בַּמָּקוֹם הַזֶּה׃ הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְשַׁכֵּן
אֶתְכֶם בָּהּ׃ אֹתִי שִׁכַּלְתֶּם׃ לֹא קִדַּשְׁתֶּם אוֹתִי׃ לָקַחְתָּ אֶת־הַשֶּׁמֶן
וּמָשַׁחְתָּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וְקִדַּשְׁתָּ אֹתוֹ׃ נִקְבְּצוּ לָךְ׃

6. The Remaining Preterites and Infinitives. § 35.

Analyze and translate:—

הִקְטַלְתֶּם, הָקְטַלְנוּ, הִקְטִילָה, הָקְטַלְתְּ, הָקְטַלְתֶּן, הִתְקַטַּלְתִּי, הִתְקַטַּלְנוּ
הָקְטְלָה, הִקְטַלְתְּ, הָקְטְלוּ, הִקְטַלְתִּי, הַקְטִיל, הָקְטַל (2), הִתְקַטְּלוּ,
הַקְטֵל, הִקְטִיל, הִתְקַטֵּל (2).

Remark 7. The absolute infinitive is often joined with the finite tenses of the verb for the sake of emphasis, thus הַקְדֵּשׁ הִקְדַּשְׁתִּי *consecrating I have consecrated*, i. e. *I have certainly* or *entirely consecrated.*

גַּם־אֹתָם הִקְדִּישׁ הַמֶּלֶךְ דָּוִד לַיהוָֹה עִם־הַכֶּסֶף וְהַזָּהָב אֲשֶׁר הִקְדִּישׁ
מִכָּל־הַגּוֹיִם אֲשֶׁר כִּבֵּשׁ׃ לֹא־הִתְקַדָּשׁוּ׃ הַקְדֵּשׁ הִקְדַּשְׁתִּי אֶת־הַכֶּסֶף
לַיהוָֹה׃ הִשְׁחִית אֶת־הָאָרֶץ הַזֹּאת וְהִשְׁבִּית מִמֶּנָּה אָדָם וּבְהֵמָה׃ הִשְׁבַּתְנוּ
אֶת־הַמְּלָאכָה׃ [1]הַמְעַט כִּי־הִבְדִּיל [2]אֱלֹהִים אֶתְכֶם לְהַקְרִיב אֶתְכֶם לוֹ׃ הָמְלַךְ
עַל־הַמַּלְכוּת׃ [3]הִשְׁלַחְתִּי בָכֶם אֶת־הַחַיָּה וְשִׁכְּלָה אֶתְכֶם וְהִכְרִיתָה
אֶת־הַבְּהֵמָה וְהִמְעִיטָה אֶתְכֶם׃

[1] See § 26.

[2] Plural in form but singular in sense, and therefore taking a singular verb, § 85. 3.

[3] Followed by the prep. בְּ in the sense of *sending upon* or *against.*

7. Kal Future, Imperative and Participles. § 36.

Analyze and translate:—

יִקְטְלוּ, תִּקְטֹל (2), נִקְטֹל, יִקְטֹל, תִּקְטֹלְנָה (2), אֶקְטֹל, תִּקְטְלוּ,
תִּקְטְלִי, קִטְלִי, קְטֹל, קֹטֵל, קְטֹלְנָה, קָטוּל, קִטְלוּ.

Remark 8. The article before a participle must sometimes be rendered in English by the relative pronoun, e. g. הַשֹּׁמֵר *the* (one) *keeping* or (he) *who is keeping.*

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence אֵת אֲשֶׁר means not *whom* or *which*, but *him who* or *what* equivalent to *that which.*

יוֹסֵף חַי וְהוּא מֹשֵׁל בְּכָל־הָאָרֶץ׃ בַּיּוֹם הַהוּא תִּשְׁבֹּת׃ מֵעֶרֶב עַד־עֶרֶב
תִּשְׁבְּתוּ׃ יוֹם וָלַיְלָה לֹא יִשְׁבֹּתוּ׃ וְעַתָּה יְהוָֹה שֹׁמֵר אֵת אֲשֶׁר דִּבַּרְתָּ׃
תִּשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת׃ יְהוָֹה שֹׁכֵן בְּצִיּוֹן׃ יְהוָֹה הַשֹּׁכֵן בְּצִיּוֹן׃
שֹׁכֵן בָּאָרֶץ׃ שֹׁכְנוּ בַסֶּלַע׃ הַשַּׁעַר הַזֶּה סָגוּר׃ וּבָעֵת הַהִיא פְּלִשְׁתִּים
מֹשְׁלִים בְּיִשְׂרָאֵל׃ לֹא־אֶמְשֹׁל אֲנִי בָּכֶם יְהוָֹה יִמְשֹׁל בָּכֶם׃ תִּלְבַּשְׁי שָׁנִי׃
כֵּן תִּלְבַּשְׁנָה הַבְּתוּלֹת׃

8. Niphal, Piel and Pual Futures, etc. § 37.

Analyze and translate:—

נִקְטַל, הִקָּטֵל, הִקָּטַלְנָה, הִקָּטְלוּ, הִקָּטְלִי, תִּקָּטֵל (2), אֶקָּטֵל,
יִקָּטֵל, תִּקָּטְלוּ, יִקָּטְלוּ, תִּקָּטְלִי, נִקָּטֵל, תִּקָּטַלְנָה (2).

קַטֵּל, מְקַטֵּל, קַטֵּלְנָה, תְּקַטְּלִי, אֲקַטֵּל, נְקַטֵּל, יְקַטְּלוּ, תְּקַטֵּלְנָה,
תְּקַטֵּל (2), יְקַטֵּל, מְקֻטָּל, קַטְּלוּ, קַטְּלִי, תְּקַטְּלוּ.

Remark 10. The infinitive with or without the preposition לְ may be the subject of a sentence, as לֹא לְךָ לְהַקְטִיר *to burn incense belongs not to thee* or *it is not for thee to burn incense.*

11. The antecedent of the relative pronoun may often be omitted, thus הוּא אֲשֶׁר *he is* the one *who* or *that is* the thing *which.*

הִבָּדְלוּ מִן הָעֵדָה הַזֹּאת׃ הַשַּׁעַר לֹא־יִסָּגֵר עַד־הָעָרֶב׃ הִסָּגֵר בְּבַיִת׃
וַיִּרִיחוּ מְסֻגֶּרֶת׃ הוּא אֲשֶׁר־דִּבֶּר יְהוָֹה בָּכֶם אֶקָּדֵשׁ וְעַל־פְּנֵי כָל־הָעָם
אֶכָּבֵד׃ יָדְעוּ הַגּוֹיִם כִּי אֲנִי יְהוָֹה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל׃ לֹא־לְךָ לְהַקְטִיר
לַיהוָֹה כִּי לַכֹּהֲנִים הַמְקֻדָּשִׁים לְהַקְטִיר׃ הִשָּׁמֶר לְךָ פֶּן־תְּדַבֵּר עִם־יַעֲקֹב

מִטּוֹב עַד־רָע׃ הִשָּׁמְרוּ לָכֶם פֶּן־תִּשְׁכְּחוּ אֶת־הַבְּרִית אֲשֶׁר כָּרַת יְהוָֹה
עִמָּכֶם׃ אָמַרְתִּי כַּבֵּד אֲכַבֵּד אֹתְךָ וְהִנֵּה מָנַע אֹתְךָ יְהוָֹה מִכָּבוֹד׃

9 *a*. Hiphil, Hophal, and Hithpael Futures, etc. § 38.

Analyze and translate:—

תִּתְקַטְּלוּ, נַקְטִיל, אֶקְטַל, תָּקְטְלִי, תַּקְטִיל (2), יִתְקַטֵּל, תִּתְקַטֵּלְנָה (2),
יָקְטְלוּ, הַקְטֵלְנָה, הַקְטִילִי, תִּתְקַטְּלוּ, תִּתְקַטֵּל, מָקְטָל, מַקְטִיל,
מִתְקַטֵּל.

אֲנִי מַמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם׃ הַכֹּהֲנִים אַלְבִּישׁ יֶשַׁע׃ וְגַם
הַכֹּהֲנִים יִתְקַדָּשׁוּ׃ עַתָּה הִתְקַדְּשׁוּ וְקַדְּשׁוּ אֶת־הַבַּיִת הַזֶּה׃ וְעַתָּה
הַשְׂכִּילוּ׃ לֹא־תַכְרִית חֶסֶד מֵעִם הַבַּיִת הַזֶּה עַד עוֹלָם׃ כֹּה אָמַר
יְהוָֹה אָנֹכִי מַשְׁבִּית מִן־הַמָּקוֹם הַזֶּה שָׂשׂוֹן וְשִׂמְחָה׃ יַמְלִיכוּ אֹתוֹ עַל־
כָּל־יִשְׂרָאֵל׃ לֹא תַקְרִיבוּ אֵלֶּה לַיהוָֹה׃ הֲמַשְׁחִית אַתָּה אֵת כָּל־
הַשְּׁאֵרִית׃ מַשְׁחִתִים אֲנַחְנוּ אֶת־הַמָּקוֹם הַזֶּה כִּי־גָדְלָה הַצְּעָקָה לִפְנֵי
יְהוָֹה׃

9 *b*. The Entire Paradigm of קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קטלתן (3), תקטלי (5), קטלנה (2), נקטלתם, הקטלו (2),
הקטלת (4), יקטיל, התקטלנו, התקטלנה, התקטלת (2), קטול (2),
הקטלה, אקטיל, הקטלתם (2), הקטל (8), יתקטל, התקטל (4),
יקטילו, הקטילת, הקטלי, תקטלנה (12), קטלנו (3), תקטל (10),
מקטל (3), הקטילו (2), התקטלה, נקטיל, תתקטל (2),
תתקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5), אקטל (5),
אתקטל, תקטילי, נקטלת (2), תקטלו (5), נתקטל, מתקטל, תקטילו,
התקטלתם, הקטלנה (2), נקטלו, קטלתי (3), יקטל (5), נקטל (7),
תתקטלנה (2), התקטלו (2), הקטלנו (2), נקטלתי, קטלי (2),
נקטלתן, קטלת (6), יקטלו (5), הקטילי, הקטלתן (2),

יתקטלו , קטל (11), קטלת (3), נקטלנו , הקטלתי (2), קטלתם (3),
התקטלתי , תתקטלי , תקטיל (2), תתקטלנה , התקטלי .

10. Paragogic and Apocopated Future and Imperative and Vav Conversive, §§ 40, 41.

Remark 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לֹא is the simple negative; אַל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לֹא תַסְגִּיר *thou shalt not deliver*, אַל תַּסְגֵּר *deliver not.*

יָגְעָה הַיָּד וַתִּדְבַּק הַיָּד אֶל־הַחֶרֶב׃ וַיהוָה נָתַן בָּרָד וַיַּמְטֵר יְהוָה בָּרָד עַל־הָאָרֶץ׃ וּמָרְדֳּכַי יָדַע אֶת־הַכֹּל וַיִּקְרַע מָרְדֳּכַי אֶת־הַבְּגָדִים אֲשֶׁר לוֹ וַיִּלְבַּשׁ שַׂק וָאֵפֶר וַיִּזְעַק זְעָקָה וַתִּשְׁלַח הַמַּלְכָּה בְּגָדִים לְהַלְבִּישׁ אֶת־מָרְדֳּכַי וְלֹא קִבֵּל׃ יַכְרִית יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וִירַשְׁתָּ אֹתָם וְיָשַׁבְתָּ בְּאַרְצָם׃ אֶת־אַהֲרֹן תַּקְרִיב אֶל־הַמִּשְׁכָּן וְרָחַצְתָּ אֹתוֹ בַּמָּיִם וְלָקַחְתָּ אֶת־הַבְּגָדִים וְהִלְבַּשְׁתָּ אֶת־אַהֲרֹן אֶת־הַכֻּתֹּנֶת וְלָקַחְתָּ אֶת־הַשֶּׁמֶן וְיָצַקְתָּ עַל הָרֹאשׁ וּמָשַׁחְתָּ אֹתוֹ׃ אַל־תַּשְׁכֵּן עִמְּךָ רָע׃ קְרַב עַד־הֵנָּה וַאֲדַבְּרָה׃ שָׁמְרָה־זֹּאת לְעוֹלָם׃

11. Preterites of Perfect Verbs with Suffixes, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קְטָלוֹ *he killed him* is composed of קָטַל 3 masc. sing. pret. and וֹ for הוּ ֶ suffix of 3 masc. sing. with vowel of union

(ְ), and is equivalent to קְטַל אֹתוֹ; קְטָלַתָּה *she killed her* is for קְטָלַתְהָ, which is composed of קָֽטְלָה 3 fem. sing. pret., whose termination becomes ַת before suffixes, and הָ suffix of 3 fem. sing., and is equivalent to קָֽטְלָה אֹתָהּ.

Analyze and translate:—

קְטָלוֹ , קְטָלַנִי , קְטָלָם , קְטַלְכֶן , קְטָלְךָ , קְטָלָהּ , קְטָלָנוּ , קְטָלָהוּ ,
קְטָלֵךְ , קְטָלָן , קְטַלְכֶם .

קְטָלַתָּה , קְטָלָתַם , קְטָלַתְךָ , קְטָלַתְנוּ , קְטָלַתּוּ , קְטַלַתְכֶם , קְטָלַתַן ,
קְטָלָתֶךְ , קְטָלַתְנִי , קְטַלַתְכֶן , קְטָלַתְהוּ .

b. The rest of the Kal Preterite.

Analyze and translate:—

קְטָלוּהוּ , קְטָלוּהָ , קְטָלוּן , קְטָלוּנוּ , קְטָלוּנִי , קְטָלוּם , קְטָלוּךְ ,
קְטָלוּכֶן , קְטָלוּכֶם , קְטָלוּךָ , קְטַלְנוּךָ , קְטַלְנוּם , קְטַלְנוּהוּ , קְטַלְנוּכֶם ,
קְטַלְנוּהָ .

קְטַלְתּוֹ , קְטַלְתִּינוּ , קְטַלְתּוּנוּ , קְטַלְתִּיךָ , קְטַלְתִּים (2) , קְטַלְתּוּם ,
קְטַלְתָּם , קְטַלְתַּנִי , קְטַלְתּוּנִי , קְטַלְתִּינִי , קְטַלְתִּיו (2), קְטַלְתִּין (2);
קְטַלְתִּיךְ , קְטַלְתּוּן , קְטַלְתָּן , קְטַלְתָּנוּ , קְטַלְתָּהּ , קְטַלְתָּהוּ , קְטַלְתּוּהָ ,
קְטַלְתּוּהוּ , קְטַלְתִּיהָ (2) , קְטַלְתִּיהוּ* (2) , קְטַלְתִּיכֶם , קְטַלְתִּיכֶן .

יְדַעְתַּנִי , יְדַעְתּוֹ , יְדָעָנוּ , יְדַעְתִּיו , יְדָעוּם , יְדָעָהוּ , יְדַעְתִּים ,
יְדַעְתֶּם , יְדַעְתִּיהָ , יְדַעְתִּיךָ , יְדַעְתִּין , יְדָעוּנִי , יְדָעוּךָ , שְׁמָרוֹ ,
שְׁמַרְתַּנִי , יְרַשְׁנוּהָ , יְרֵשׁוּהָ , יְרֵשׁוּךָ , כְּרָתוֹ , לְקַחְתָּנוּ .

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus הִקְטִילוֹ means either *he caused him to kill* or *he caused to kill him;* הִלְבַּשְׁתָּם כֻּתֳּנֹת *thou hast caused them to put on tunics,* but הִלְבַּשְׁתָּם אֶת־אֶלְעָזָר *thou hast caused Eleazar to put them on.*

Analyze and translate:—

הִקְטִילַנִי , הִקְטַלְתּוּהָ , הִקְטִילוּךָ , הִקְטַלְתִּיו (2) , הִקְטִילַתּוּ ,
הִקְטִילוּהוּ , הִקְטַלְנוּךָ , הִקְטִילַתָּה , הִקְטַלְתִּיהָ (2) , הִקְטַלְתּוֹ ,

קְטָלְנוּ , קְטַלְתּוּן , קְטַלְנוּם , קְטַלְתֶּכֶם , קְטָלְתָּם , קְטָלַתַם , קְטַלְתִּיכֶן ,
קְטָלוּם , קְטַלְתִּים (2) .

גִּדַּלְתּוֹ , גִּדְּלוּהוּ , כִּבְּדוּנִי , כִּבַּדְנוּךָ , כִּבַּדְתּוֹ , כִּבַּדְתַּנִי , סִגְּרַנִי ,
שִׁכַּלְתִּים , שִׁכְּלַתָּה , קִדַּשְׁתָּם , קִדַּשְׁתּוֹ , קִדְּשׁוּהוּ , הִקְדַּשְׁתִּיךָ , הִסְגִּירוֹ ,
הִכְרַתִּיךָ , הִכְרַתִּיו (2) , הִשְׁבַּתָּם , הִשְׁבַּתִּיךָ .

אֵין לָהּ אָב וָאֵם וּלְקָחָהּ מָרְדֳּכַי לוֹ[1] לְבַת׃ וַיְסַפֵּר לָהֶם הָמָן אֵת
כָּל־אֲשֶׁר[2] גִּדְּלוֹ הַמֶּלֶךְ׃ הִנֵּה אָנֹכִי עִמָּךְ וּשְׁמַרְתִּיךָ בְּכֹל אֲשֶׁר דִּבַּרְתִּי
לָךְ׃ שִׁלַּחְתִּי רָעָב וְחִיָּה וְשִׁכְּלֻךְ׃ הַבְּגָדִים יִלְבַּשׁ וְרָחַץ בַּמַּיִם וּלְבֵשָׁם
וְלָקַח מִן הַדָּם וְנָתַן עַל־הַמִּזְבֵּחַ וְקִדְּשׁוֹ׃ הִלְבִּישַׁנִי הַבְּגָדִים׃ הִלְבַּשְׁתִּיו
הַכֻּתֹּנֶת׃ הַמִּלְחָמָה הִדְבִּיקַתְהוּ׃ אַתָּה הִבְדַּלְתָּם לְךָ[3] כַּאֲשֶׁר דִּבַּרְתָּ אֲדֹנָי
יֱהוִֹה[4]׃

[1] *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

[2] Used adverbially, *how*. [3] See § 29. 3. [4] § See 23. 3.

12. Futures, etc., of Perfect Verbs with Suffixes, § 42.

a. Kal Future.

Remark 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יִקְטֹל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. יִשְׁלָחֵנִי not יִשְׁלַחֵנִי from יִשְׁלַח, and שְׁלָחֵנִי from שְׁלַח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate :—

יִקְטְלֵנִי , יִקְטְלֶנּוּ (2), יִקְטְלֵן , יִקְטְלֶנָּה , יִקְטְלֵנוּ , יִקְטְלֶנִּי , יִקְטָלְךָ ,
יִקְטְלֵם , יִקְטָלְהּ , יִקְטָלְכֶם , יִקְטְלֶהָ , יִקְטְלֵהוּ , יִקְטְלֶךָּ , יִקְטָלְכֶן .

אֶקְטְלֵהוּ , נִקְטְלֵם , תִּקְטְלֶנּוּ (4), תִּקְטָלְהּ , תִּקְטְלֶהָ (2) , תִּקְטְלֵנִי (2),
אֶקְטָלְכֶם , אֶקְטָלְךָ , נִקְטְלֶנָּה , נִקְטְלֶךָּ , תִּקְטְלֵנוּ (2) .

יִקְטְלוּהָ , יִקְטְלוּנִי , יִקְטְלוּם , תִּקְטְלִינִי , תִּקְטְלוּהוּ[1] (3) , תִּקְטְלוּךָ ;
תִּקְטְלִינוּ , יִקְטְלוּכֶם , יִקְטְלוּהָ , תִּקְטְלוּן .

[1] See § 42. 2.

נִכְרְתֶנּוּ מֵהָאָרֶץ ׃ וַיִּשְׁמְרֵנוּ[1] בְּכָל־הַדֶּרֶךְ אֲשֶׁר־הָלַכְנוּ בָהּ ׃ עַתָּה דַּבֶּר־נָא אֶל־הַמֶּלֶךְ כִּי לֹא יִמְנָעֵנִי מִמֶּךָּ ׃ וַיְקַדֵּשׁ אֶת־הַמִּשְׁכָּן וְאֶת־הַמִּזְבֵּחַ וַיִּמְשָׁחֵם ׃ וַיִּתְפֹּשׂ בַּשַּׂלְמָה וַיִּקְרָעֶהָ ׃ אֶת־יְהוָה תִּשְׁמְרֵם לְעוֹלָם ׃ הֲתִשְׁכַּח אִשָּׁה הָעוּל אֲשֶׁר לָהּ גַּם־אֵלֶּה תִשְׁכַּחְנָה וְאָנֹכִי לֹא אֶשְׁכָּחֵךְ ׃ וַיַּמְלִכוּ אֹתוֹ וַיִּמְשָׁחֻהוּ ׃ יְהוָה יִשְׁמָרְךָ מִכָּל־רָע מֵעַתָּה וְעַד־עוֹלָם ׃ לָקַח אֶת־כָּל־הַכֶּסֶף וְהַזָּהָב וַיִּשְׁלָחֵם אֶל־הַמֶּלֶךְ[2] הַיֹּשֵׁב בְּדַמֶּשֶׂק ׃

[1] Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

[2] See Remark 7.

b. Piel and Hiphil Futures.

Remark 17. In those forms of the Piel future, which end with the last radical, Tserè is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tsere in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. אַל־תַּשְׁחֵת *destroy not*, אַל־תַּשְׁחִיתֵהוּ *destroy him* (or *it*) *not*.

Analyze and translate :—

נְקַטֶּלְכֶם , תְּקַטְּלֵם (2) , יְקַטְּלוּנוּ , תְּקַטְּלִינוּ , יְקַטְּלֵן , אֲקַטֶּלְכֶן ,
תְּקַטְּלוּם (3) , תַּקְטִילֶנּוּ (4) , יַקְטִילְךָ , יַקְטִילוּנִי , אַקְטִילֶהָ .

פָּשַׁטְתִּי אֶת־הַכֻּתֹּנֶת אֵיכָכָה אֶלְבָּשֶׁנָּה רָחַצְתִּי אֶת־הָרַגְלַיִם אֵיכָכָה אֲטַנְּפֵם ׃ הַבְדֵּל יַבְדִּילַנִי יְהוָה מֵהָעָם ׃ עִמּוֹ אָנֹכִי בְצָרָה אֲחַלְּצֵהוּ

וַאֲכַבְּדֵהוּ׃ וַיַּשְׁכֵּם בַּבֹּקֶר וַיְשַׁלְּחֶהָ׃ אָמַר אַל־תַּשְׁחִיתֵהוּ כִּי בְרָכָה בּוֹ׃
רַחוּם יְהוָֹה לֹא יַשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־הַבְּרִית אֲשֶׁר נִשְׁבַּע לָכֶם׃
מָה־אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ וְתַמְשִׁילֵהוּ בְּכָל־הָאָרֶץ׃
לָקַח אֹתוֹ וַיַּמְלִיכֵהוּ עַל־יִשְׂרָאֵל׃ וָאֶרְחָצֵךְ בַּמַּיִם וָאַלְבִּישֵׁךְ׃ יַלְבִּשֵׁהוּ
בְגָדִים׃

o. Infinitive and Imperative.

Remark 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, ִי expressing the subject of the verb קָטְלִי *my killing* and נִי its object קָטְלֵנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטְלְךָ *thy killing* or *to kill thee*, הַקְטִילְךָ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטְלְכֶם , קָטְלָם , קָטְלֵם , קָטְלֵנוּ (2), קָטְלָהּ , קָטְלִי , קָטְלֵהוּ , קָטְלֵךְ ,
קָטְלֵנִי (2) , קָטְלָן , קָטְלֶהָ , קָטְלוֹ , קָטְלָהּ , קָטְלְכֶן , קְטָלוּהוּ , קְטָלִינִי .

קַטְּלִי[1] (2), קַטְּלָהּ , קַטְּלוּנִי , קַטֶּלְכֶם , קַטְּלָם , קַטְּלֵם , קַטְּלוּם ,
קַטְּלֵנוּ (2) , קַטְּלַתְ , קַטְּלוּהָ , הַקְטִילֵנִי (2) , הַקְטִילְכֶם , הַקְטִילוּהוּ ,
הַקְטִילִי , [2]הַקְטִילִי , הַקְטִילוֹ , הַקְטִילוּ .

[1] Of the two forms here represented one has a suffix, the other has not.
[2] Notice the position of the accent.

אָמְרִי , אִמְרִי , אָמְרֵךְ , אָמְרָם , שָׁלְחֵנִי , שָׁלְחִי , שִׁלְחִי , שַׁלְּחִי (2),
שַׁלְּחֵנִי (2), שַׁלְּחֵנִי , שַׁלְּחֵנוּ (2), שַׁלְּחָהּ , שַׁלְּחָם , שַׁלְּחוּ , שָׁמְרֵנִי (2),
שָׁמְרָם , שָׁמְרֵם , שְׁמָרְךָ , שָׁמְרָהּ , שָׁמְרוֹ .

Remark 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

וְנִקְדַּשְׁתִּי בָם *then shall I be sanctified in them* or *when I gather Israel, I shall*, etc., § 89. 2 (2).

יִשְׁמַע הָעָם בְּדַבְּרִי עִמָּךְ׃ וַיִּשְׁמַע יְהוָה [1]בְּדַבֶּרְכֶם לִי׃ עַתָּה
כַּבְּדֵנִי נָא נֶגֶד יִשְׂרָאֵל׃ אַתָּה דִבַּרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ׃
מָשְׁחוֹ אֹתָם׃ מְשָׁחֻהוּ כִּי־זֶה הוּא׃ קַבְּצֵנוּ מִן־הַגּוֹיִם׃ בְּקַבְּצִי אֶת־
יִשְׂרָאֵל מִן־הַגּוֹיִם [2]וְנִקְדַּשְׁתִּי בָם וְיָדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה [1]בְּהִקָּדְשִׁי
בָכֶם׃ וַיִּמְשַׁח אֹתוֹ לְקַדְּשׁוֹ׃ וַיִּבָּדֵל אַהֲרֹן לְהַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי
יְהוָה׃

[1] The initial aspirate has Daghesh-lene as though the preceding word were אֲדֹנָי § 23. 3.

[2] The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. Gender and Number of Nouns, §§ 43–45.

Remark 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, אֶבֶן גְּדוֹלָה *a great stone*, הָאֶבֶן הַגְּדוֹלָה *the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last הָאֹתֹת הַגְּדֹלֹת הָאֵלֶּה *these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it גְּדוֹלָה הָאֶבֶן or הָאֶבֶן גְּדוֹלָה *the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition מִן § 72. 1, אֲחוֹתֵךְ הַקְּטַנָּה מִמֵּךְ *thy sister young from thee*, i. e. *younger than thou*; אֶגְדַּל מִמֶּךָּ *I will be greater than thou*.

שָׁמַיִם חֲדָשִׁים [1]וָאָרֶץ חֲדָשָׁה׃ גּוֹיִם רַבִּים וּמְלָכִים גְּדוֹלִים׃ וְהִנֵּה
בְאֵר בַּשָּׂדֶה וְהָאֶבֶן גְּדֹלָה עַל־הַבְּאֵר׃ שַׂלְמָה חֲדָשָׁה׃ הַתְּאֵנִים הַטֹּבוֹת

טֹבוֹת מְאֹד וְהָרָעוֹת רָעוֹת מְאֹד׃ אֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בֶּאֱדוֹם
לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃ אֵת כָּל־הַמְּלָכִים הָאֵלֶּה לְבַד׃ [2] עַל־מֶה דִּבֶּר
יְהוָֹה [3] עָלֵינוּ אֵת כָּל־הָרָעָה הַגְּדוֹלָה הַזֹּאת׃ וַיהוָֹה הִשְׁלִיךְ עֲלֵיהֶם
אֲבָנִים גְּדֹלוֹת מִן־הַשָּׁמַיִם׃ הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָֹה נֹתֵן לָךְ׃ עִיר
גְּדוֹלָה גִּבְעוֹן וְהִיא גְדוֹלָה מִן־הָעַי׃

[1] Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. *a*.

[2] *Upon what* ground, i. e. *for what reason, why.*

[3] *Upon us* or *against us.*

14. The Construct State, §§ 46, 47.

Remark 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מָקוֹם *a place*, but מְקוֹם הָאָרוֹן *the place of the ark;* אֲרוֹן יְהוָֹה *the ark* (not *an ark*) *of Jehovah.*

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, אִישׁ אֱלֹהִים *a man of God,* אִישׁ הָאֱלֹהִים *the man of God.*

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יוֹם יְהוָֹה הַגָּדוֹל וְהַנּוֹרָא *the great and dreadful day of Jehovah.*

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and,* the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כַּנְפֵי הַכְּרוּבִים׃ אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל׃ אֲרוֹן בְּרִית יְהוָֹה׃ כֹּל כְּלֵי בֵית
הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטַנִּים׃ כּוֹכְבֵי הַשָּׁמַיִם׃ הֵן לַיהוָֹה הַשָּׁמַיִם וּשְׁמֵי
הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ׃ הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃ תְּכַבְּדֵנִי
חַיַּת הַשָּׂדֶה׃ אַתָּה הִמְלַכְתַּנִי עַל־עַם רַב כַּעֲפַר הָאָרֶץ׃ וַיִּגְדַּל הַמֶּלֶךְ
מִכֹּל מַלְכֵי הָאָרֶץ׃ יָשַׁב דָּוִד בִּשְׂדֵה פְלִשְׁתִּים׃ וַיִּשְׁכְּחוּ אֶת־יְהוָֹה וַיִּמְכֹּר

אֹתָם בְּיַד מֶלֶךְ אֱדוֹם׃ הֲלֹא טוֹב אֲבָנָה וּפַרְפַּר נַהֲרוֹת דַּמֶּשֶׂק מִכֹּל [1] מֵימֵי
יִשְׂרָאֵל הֲלֹא־אֶרְחַץ בָּהֶם וְטָהָרְתִּי׃

* אמנה קרי 23. 1.

[1] The construct of מַיִם, a reduplication of the more usual form מֵי.

15. Nouns with Suffixes, § 49.

Remark 29. The prepositions אַחַר *after*, אֶל־ *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרַי not אַחֲרִי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ [1]תִשְׁמָעוּ וּבוֹ [2]תִדְבָּקוּן׃ אַתָּה אֶת־בְּרִיתִי
תִשְׁמֹר אַתָּה וְזַרְעֲךָ אַחֲרֶיךָ׃ אַבֵּד תְּאַבְּדוּן אֶת־כָּל־הַמְּקֹמוֹת אֲשֶׁר
עָבְדוּ־[3]שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אֹתָם אֶת־אֱלֹהֵיהֶם וְנִתַּצְתֶּם אֶת־
[4]מִזְבְּחֹתָם וְשִׁבַּרְתֶּם אֶת־מַצֵּבֹתָם וַאֲשֵׁרֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ וְאִבַּדְתֶּם אֶת־
שְׁמָם מִן־הַמָּקוֹם הַהוּא׃ וְהִנֵּה אָנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל־הָאָרֶץ וִידַעְתֶּם
בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא נָפַל דָּבָר אֶחָד מִכֹּל הַדְּבָרִים הַטּוֹבִים
אֲשֶׁר דִּבֶּר יְהוָֹה אֱלֹהֵיכֶם [5]עֲלֵיכֶם׃

[1] שָׁמַע may take a direct object, or as in this instance be followed by בְּ

[2] See Lesson 4, note 1; also § 39. 3.

[3] § 30. 33.

[4] The 3 plur. suf. with fem. plur. nouns may be either ָם or ֵיהֶם.

[5] *Upon* the subject of, *concerning*.

16. Pe Guttural Verbs, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל :--

עֲמַדְתֶּם , תַּעֲמֹד (2), תַּעַמְדוּ , נַעֲמֹד , אֶעֱמֹד , עֲמֹד (2) , תֶּחֶזְקִי ,
יֶחֱזַק , תֶּחֱזַקְנָה , תֹּאכְלוּ , אֹכַל .

הֶעֱמִידוֹ , הֶעֱמִידוּנוּ , נַעֲמִידֵהוּ , תַּעֲמִידוּם , הָעֳמַדְתָּ , תַּעֲמֹדְנָה ,
נֶעֱמַד .

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is כֹּל, e. g. יֵהָפְכוּ כָּל־הַמַּיִם *all the waters shall be turned.*

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as מְקוֹם אֲשֶׁר *the place which* or *where*, etc..

וַיַּהֲפֹךְ יְהוָֹה אֱלֹהֶיךָ לְּךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ יְהוָֹה׃ הַשֶּׁמֶשׁ
יֵהָפֵךְ לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם׃ וַיֵּהָפְכוּ כָּל־הַמַּיִם לְדָם׃ אָנֹכִי וּבֵיתִי נַעֲבֹד
אֶת־יְהוָֹה׃ עֲזַבְתֶּם אֶת־יְהוָֹה וַיַּעֲזֹב אֶתְכֶם׃ וַיַּמְטֵר עֲלֵיהֶם מָן לֶאֱכֹל׃
וַיַּאֲכִלְךָ אֶת־הַמָּן׃ וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֹא אֹכַל לֶחֶם בַּמָּקוֹם
הַזֶּה׃ כָּל־עַצְמוֹתַי תֹּאמַרְנָה יְהוָֹה מִי כָמוֹךָ׃ בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם
לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃ וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל [1] יֵאָמֶן נָא
°דְּבָרְיךָ אֲשֶׁר דִּבַּרְתָּ לְעַבְדְּךָ דָּוִד אָבִי׃

° דבריך קרי

[1] The future followed by נָא has the force of a petition or request.

[2] State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל:—

גָּאֲלוּ (2), גְּאַלוֹ, גְּאָלִי, גְּאָלִי, תִּגְאֲלִי, יִגְאֲלוּ, יִגָּאֲלוּ, יְגָאֲלוּ,
גֹּאֲלוּ, גְּאֻלָּה, הִתְגָּאֵל (3), נִגְאַל, תְּגָאֲלוּ, גְּאַלְתֶּם, גְּאַלְנוּ, גְּאָלְךָ,
אֶגְאָלֵם, גְּאַלְנוּךָ.

בָּרֵךְ יְבָרֶכְךָ יְהוָֹה בָּאָרֶץ אֲשֶׁר יְהוָֹה אֱלֹהֶיךָ נֹתֵן לְךָ׃ בָּרְכִי נַפְשִׁי
אֶת־יְהוָֹה וְאַל־תִּשְׁכְּחִי כָּל־גְּמוּלָיו׃ אֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וַאֲבָרְכָה מְבָרְכֶיךָ

וְנִבְרְכוּ בְךָ כֹּל גּוֹיֵי הָאָרֶץ׃ יָדַעְתִּי אֵת אֲשֶׁר־תְּבָרֵךְ מְבֹרָךְ׃ וְעַתָּה בָּרֵךְ אֶת־בֵּית עַבְדְּךָ וּמִבִּרְכָתְךָ יְבֹרַךְ לְעוֹלָם׃ זָעֲקוּ אֵלַי וְלֹא אֶשְׁמַע אֲלֵיהֶם׃ וַיִּזְעֲקוּ אִישׁ אֶל־אֱלֹהָיו׃ אֲגָרְשֶׁנּוּ מִן־הָאָרֶץ׃ טִהַרְנוּ אֶת־כָּל־בֵּית יְהוָֹה וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו׃ וַיִּטַּהֲרוּ הַכֹּהֲנִים וַיְטַהֲרוּ אֶת־הָעָם׃ אָמַר אֵלֶיךָ רְחַץ וּטְהָר׃

18. Lamedh Guttural Verbs, § 55.

Translate and give the corresponding forms of קָטַל :—

שָׁלַחְתְּ, שְׁלֹחַ, שֹׁלֵחַ, אֶשְׁלַח, נִשְׁלַח, נִשְׁלַח, שָׁלַח, יַשְׁלִיחַ, הַשְׁלֵחַ, נִשְׁלַח, מִשְׁתַּלֵּחַ, שְׁלָחֲךָ, שְׁלָחַנִי, שָׁלְחֵנִי, יִשְׁלָחֵם.

Remark 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לָאֹכֵל׃ בַּבֹּקֶר זְרַע אֶת־זַרְעֶךָ׃ אַל־תִּגַּע שָׁמָּה אֶת־כָּל־הָעָם׃ מִי־יוֹדֵעַ מַה־טּוֹב לָאָדָם׃ יָדַעַתְּ כִּי יְהוָֹה שְׁלָחַנִי אֵלָיִךְ׃ וַיֹּאמְרוּ אֵלָיו הֲיָדַעְתָּ כִּי הַיּוֹם יְהוָֹה לֹקֵחַ אֶת־אֲדֹנֶיךָ[1] מֵעַל רֹאשֶׁךָ וַיֹּאמֶר גַּם אֲנִי יָדַעְתִּי׃ אַתְּ שָׁלַחַתְּ׃ תִּלָּקַח אֶל־בֵּית הַמֶּלֶךְ׃ אַל־נָא תִּמְנַע מֵהֲלֹךְ אֵלָי כִּי כָבֵד אֲכַבֶּדְךָ מְאֹד׃ הָלוֹךְ הָלְכוּ הָעֵצִים לִמְשֹׁחַ עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לַזַּיִת מָלְוֹכָה עָלֵינוּ׃ אָז תִּפָּקַחְנָה[2] עֵינֵי עִוְרִים וְאָזְנֵי חֵרְשִׁים[3] תִּפָּתַחְנָה׃ אֶקְרַע אֶת־הַמַּמְלָכָה מִבֵּית דָּוִד׃ קִרְעוּ לְבַבְכֶם וְאַל־בִּגְדֵיכֶם׃

מלכה קרי *

[1] The plural of אָדוֹן is often used, as it is here, in a singular sense.

[2] פָּקַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

[3] חֵרֵשׁ is for חֵרֵּשׁ and consequently does not lose its Tsere in the plural.

19. Pe Nun Verbs, § 56.

Translate and give the corresponding forms of קָטַל :—

אֶגַּשׁ, נִגַּשׁ (2), גֶּשֶׁת, גְּשׁוּ, נִגְּשׁוּ, נִגַּשְׁתָּ, תִּגַּשְׁנָה, גַּשׁ, נִגַּשׁ,

נִגַּשׁ , הַגֵּשׁ (2) , מַגִּישׁ , הִגַּשְׁתֶּם , יַגִּישׁוּ , הָגְשׁוּ , אֻגַּשׁ , מֻגָּשׁ ,
נָתַתָּ , תֵּת , הִגַּשְׁתּוּנִי , הִגִּישׁוּם , הִגַּשְׁנוּכֶם , הִגִּישָׁתוּ , הִגַּשְׁתִּיו (2) ,
יַגִּישְׁךָ, יַגִּישׁוּהָ , נַגִּישֶׁנּוּ , תַּגִּישׁוּנוּ (3).

REMARK 35. The relative is often omitted as in English דְּבַשׁ הֶאֱכַלְתִּיךְ *honey I gave thee to eat* for *honey which I gave*, etc., § 88. 3.

נָתַתִּי בְיָדְךָ אֶת־מֶלֶךְ הָעַי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אַרְצוֹ׃ וְעַתָּה
יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחַיָּי׃ קְחוּ־מוּסָרִי וְאַל־
כָּסֶף׃ שַׁמְנִי וּקְטָרְתִּי נָתַתְּ לִפְנֵיהֶם וַתִּקְחִי אֶת־לַחְמִי אֲשֶׁר נָתַתִּי לָךְ
וּדְבַשׁ הֶאֱכַלְתִּיךְ וּנְתַתִּיהוּ לִפְנֵיהֶם׃ לֹא־הִגִּידָה לּוֹ דָּבָר קָטֹן וְגָדוֹל
עַד־אוֹר הַבֹּקֶר׃ הַגֵּד נַגִּיד לַמֶּלֶךְ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה׃ [1]לָמָּה
לֹא־הִגַּדְתָּ לִּי כִּי [2]אִשְׁתְּךָ הוּא לָמָּה אָמַרְתָּ אֲחֹתִי הוּא וָאֶקַּח אֹתָהּ לִי
לְאִשָּׁה׃ וְהִנֵּה לֹא־הֻגַּד־לִי הַחֵצִי׃ נִפְּלָה־נָּא בְיַד יְהוָה כִּי־רַבִּים רַחֲמָו
וּבְיַד אָדָם אַל־אֶפֹּלָה׃

* רחמיו קרי

[1] מָה preceded by לְ is pointed לָמָּה before a guttural and לָמָּה before other consonants.

[2] The construct of אִשָּׁה is אֵשֶׁת which, before suffixes, becomes אִשְׁתִּי etc. See § 50.

20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of סָבַב. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קָטַל:

סַבּוֹתָ, סַב , סֹב(3) , סֹבּוּ , סַבּוּ , סַבָּה , סְבֶינָה , סַבּוֹנוּ, תָּסֹב (2) ,
תְּסֹבִּי , תְּסֻבִּי , נָסַב , נָסֹב , נָסָב , נָסַב הִסַּב , הִסֹּג , יִסֹּבּוּ , נְסַבּוֹנוּ ,
נָסַבָּה , סַבּוּנִי , סְבָבָהוּ , סְבָבוּם , יְסֻבֵּנִי יְסֻבֶּנּוּ (2), יְסֻבָּהוּ.

הֵסַבָּה , הֲסִבּוֹתֶן , הֲסִבּוֹנוּ , הֲסִבּוֹת , מֵסֵב , יָסֵבּוּ , הָסֵבּוּ , הֵסֵבּוּ ,
תְּסִבֶּינָה (2), אָסֵב , אוּסַב , הוּסַב , סוֹבְבוּ , נִסְתּוֹבֵב, יְסַבְסֵךְ , יְסֻבֵּנִי ,
יְסֹבְבֶנּוּ (2), תְּסֹבְבֶךָ , יְסֹבְבֶהָ , יְסֻבֵּם .

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבָרֲכֶיךָ בָּרוּךְ *blessed is* every one of *those blessing thee.*

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not,* etc., וְדָבְקוּ *then shall cleave to thee,* etc.

אֹרְרֶיךָ אָרוּר וּמְבָרֲכֶיךָ בָּרוּךְ׃ אֲשֶׁר תָּאֹר יוּאָר׃ לֹא תָאֹר אֶת־הָעָם
כִּי בָרוּךְ הוּא׃ אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת־כָּל־
מִצְוֹתָיו וְדָבְקוּ בְךָ כָּל־הַקְּלָלוֹת הָאֵלֶּה׃ אָרוּר אַתָּה בָּעִיר וְאָרוּר אַתָּה
בַּשָּׂדֶה׃ וַיֹּאמֶר גֹּלּוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמְּעָרָה׃ גּוֹל עַל־יְהוָה
דַּרְכֶּךָ׃ הֵחֵל לְטַהֵר אֶת־יְהוּדָה מִד־הָאֲשֵׁרִים וַיְנַתְּצוּ אֵת מִזְבְּחוֹת
הַבְּעָלִים וְהָאֲשֵׁרִים שִׁבַּר וְהֵדַק[1] וְעַצְמוֹת כֹּהֲנִים שָׂרַף עַל־מִזְבְּחוֹתָים׃
אִם מִזֶּרַע הַיְּהוּדִים מָרְדֳּכַי אֲשֶׁר הַחִלּוֹתָ לִנְפֹּל לְפָנָיו נָפוֹל תִּפּוֹל
לְפָנָיו׃ הַיּוֹם הַזֶּה אָחֵל גַּדֶּלְךָ בְּעֵינֵי כָּל־יִשְׂרָאֵל׃

• יתיר י׳ *i. e.* Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

[1] With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

יֵשֵׁב , נֵשֵׁב , שֵׁבֶת , שֵׁב , שֵׁבְנָה , תֵּשַׁבְנָה , נוֹשַׁב , נוּשַׁב , נוֹשָׁב , נוֹשִׁיב ,
כִּיָּשֵׁב , הוּשְׁבוּ , הוֹשִׁיבוּ (2) , יָבֵשׁ , יָבַשׁ , תֵּיבְשׁוּ , אִיבַשׁ , שִׁבְתּוֹ ,
שִׁבְתְּכֶם , אוֹשִׁיבְךָ , יוֹשִׁיבוּם , הוֹשַׁבְתִּיךָ .

REMARK 38. The interrogative הֲ is employed in simple direct questions, הַאֶחְיֶה *shall I live?* in indirect questions אִם is more usual; *inquire* אִם אֶחְיֶה *whether I shall live.*

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g.,* הֲתִשְׁמֹר מִצְוֹתָיו אִם־לֹא *wilt thou keep* (or in dependence

on a previous verb, [*to know*] *whether thou wilt keep*) *his commandments or not?*

הוֹנַעְתֶּם יְהוָֹה בְּדִבְרֵיכֶם וַאֲמַרְתֶּם בַּמֶּה הוֹגָעְנוּ בֶּאֱמָרְכֶם אַיֵּה
אֱלֹהֵי הַמִּשְׁפָּט׃ [1]וְזָכַרְתָּ אֶת־כָּל־הַדֶּרֶךְ אֲשֶׁר הוֹלִיכֲךָ יְהוָֹה אֱלֹהֶיךָ
בַּמִּדְבָּר [2]לָדַעַת אֶת־אֲשֶׁר בִּלְבָבְךָ הֲתִשְׁמֹר מִצְוֹתָו אִם־לֹא׃ וְאַתָּה בְנִי
דַע אֶת־אֱלֹהֵי [3]אָבִיךָ וְעָבְדֵהוּ׃ דְּעוּ כִּי לֹא יִפֹּל מִדְּבַר יְהוָֹה [4]אַרְצָה
אֲשֶׁר־דִּבֶּר יְהוָֹה עַל בֵּית אַחְאָב׃ תֵּדַע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ׃ לֹא
הוֹדַעְתָּ אֶת־עַבְדְּיךָ מִי יֵשֵׁב עַל־כִּסֵּא אֲדֹנִי־הַמֶּלֶךְ אַחֲרָיו׃ וַיְבָרְכֵם
וַיְשַׁלְּחֵם וַיֵּלְכוּ אֶל־אָהֳלֵיהֶם׃ וְהוֹרִישׁ יְהוָֹה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה
מִלִּפְנֵיכֶם וִירִשְׁתֶּם גּוֹיִם גְּדֹלִים מִכֶּם׃

* מצותיו קרי   * עבדך קרי

[1] Pret. with Vav Conversive. [2] § 52. 1. [3] § 50. 2. [4] § 48. 1.

22. Ayin Vav and Ayin Yodh Verbs, § 59.

The Piel of קוּם means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2) , קוּם (2) , קֹמְנָה , קַמְנוּ , תְּקוּמֶינָה (2) , וַקֲמוֹתֶם , יָקוּמוּ ,
יָקוּמוּ , נָקוֹם (2) , נָקוֹם , נְקוֹמָה , נְקוּמִם , נְקוּמוֹנוּ , קוֹמְמוּ (3) ,
קוֹמַמְתֶּם (2) , תְּקוֹמֵמְנָה (2), תְּקוֹמַמְנָה (2) , מְקוֹמָם , קוּמוּ , קוּמִי ,
קוּמִי , קוּמוֹ , קוּמְךָ .

הֵקִימוּ , הָקִימוּ , יָקִים , יוּקַם , הֲקִימוֹתִי , תָּקֵמְנָה , מֵקִים , אָקִים ,
יִתְקוֹמֵם , רָבוּ , רִיבוֹתִי , יָרִיבוּ , רִיב (3) , רִיבוּ (2) , הֲקִימוֹתוֹ ,
מְקִימָהּ , יְקִימֶהָ , יְקִימֶנּוּ (2).

Remark 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates, § 89. 2, *the blessing* וְנִתְּנָה *it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מֵאַיִן תָּבוֹא *whence art thou coming?* the action being regarded as still continuing, whereas in מֵאַיִן בָּאתֶם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בַּדֶּרֶךְ אֲשֶׁר הָלָכְתְּ׃ שׁוּבוּ אִישׁ לְבֵיתוֹ׃ וַיָּקָם וַיֵּלֶךְ וַיֵּשֶׁב לִמְקוֹמוֹ׃ אַתְּ [1]וּבְנוֹתַיִךְ תְּשֻׁבֶינָה לְקַדְמַתְכֶן׃ הִנֵּה אָנֹכִי עִמָּךְ וּשְׁמַרְתִּיךָ בְּכֹל [2]אֲשֶׁר־תֵּלֵךְ וַהֲשִׁבֹתִיךָ אֶל־הָאֲדָמָה הַזֹּאת׃ וַיִּשְׁלְחוּ אֶל־יוֹשְׁבֵי הָעִיר לֵאמֹר הֵשִׁבוּ פְלִשְׁתִּים אֶת־אֲרוֹן יְהוָה׃ וַיִּקְרְבוּ [1]יְמֵי־דָוִד לָמוּת׃ אֶל־[2]אֲשֶׁר תֵּלְכִי אֵלֵךְ וּבַאֲשֶׁר תָּלִינִי אָלִין עַמֵּךְ עַמִּי וֵאלֹהַיִךְ אֱלֹהָי בַּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקָּבֵר׃ אָנָה תֵלֵךְ וּמֵאַיִן תָּבוֹא׃ וְעַתָּה הַבְּרָכָה הַזֹּאת אֲשֶׁר הֵבִיא שִׁפְחָתְךָ לַאדֹנִי וְנִתְּנָה לַנְּעָרִים הַמִּתְהַלְּכִים בְּרַגְלֵי אֲדֹנִי׃

[1] § 50. 1.

[2] Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. Lamedh Aleph Verbs, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל :—

יִמְצָא , תִּמְצֶאנָה (2) , נִמְצֵאתֶם , נִמְצָא (3) , מִצֵּאת , הִמְצֵאת , תִּמָּצֶאנָה (2) , תְּמַצֶּאנָה (2) , מִצֵּאנוּ , מַצֶּאנָה , אֶמְצָאֵהוּ , יִמְצָאֲךָ .

Remark 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הִנֵּנִי וַיָּרָץ אֶל־עֵלִי וַיֹּאמֶר הִנְנִי כִּי־קָרָאתָ לִּי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שְׁכָב וַיֵּלֶךְ וַיִּשְׁכָּב׃ קוּם קְרָא אֶל־אֱלֹהֶיךָ׃ וַתֹּאמֶר אֲלֵיהֶן אַל־תִּקְרֶאנָה לִי נָעֳמִי קְרֶאןָ לִי מָרָא׃ וּמִלֵּאתִי אֶת־הַבַּיִת הַזֶּה כָּבוֹד׃ וַתָּבֹאנָה וַתְּמַלֶּאנָה אֶת־הָרְהָטִים׃ תִּנֵּד

מַ֫יִם בָּאִים מִדֶּ֫רֶךְ אֱדוֹם וַתִּמָּלֵא הָאָ֫רֶץ אֶת־הַמָּֽיִם׃ אֲנִי יְהוָֹה אֲשֶׁר הוֹצֵאתִ֫יךָ מֵאוּר כַּשְׂדִּים [1]לָ֫תֶת לְךָ אֶת־הָאָ֫רֶץ הַזֹּאת׃ לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים׃

[1] See § 18.

24. Lamedh He Verbs, § 61.

גָּלָה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גְּלוּ , גָּלוּ , גָּלִ֫יתָ , גָּלִ֫ינוּ , גָּלוּי , גְּלוֹת , נִגְלָה (2) , נִגְלָה , תִּגְלִי , נִגְלֵיתֶם , גַּלֶּינָה , גִּלּוּ , גַּלּוּ , גֻּלּוּ , גִּלִּיתָ , תְּגַלּוּ , מְגַלֶּה , מַגְלֶה , הַגְלֵה (2) , הִגְלִית , יַגְלֶה , אַגְלֶה , יִתְגַּלֶּה , הִגְלָם , יַגְלֵם , יַגְלֶה , יַגְלוּם .

מִי הָאִישׁ אֲשֶׁר בָּנָה בַֽיִת־חָדָשׁ יֵלֵךְ וְיָשֹׁב לְבֵיתוֹ פֶּן־יָמוּת בַּמִּלְחָמָה׃ הַאֻמְנָם יֵשֵׁב אֱלֹהִים עַל־הָאָ֫רֶץ הִנֵּה הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ אַף כִּי־הַבַּ֫יִת הַזֶּה אֲשֶׁר בָּנִֽיתִי׃ וַיְהִי כְּכַלּוֹת שְׁלֹמֹה לִבְנוֹת אֶת־בֵּית יְהוָֹה [1]וַיֵּרָא יְהוָֹה אֶל־שְׁלֹמֹה שֵׁנִית כַּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן׃ וַיִּ֫בֶן שָׁם דָּוִד מִזְבֵּחַ לַיהוָֹה וַיַּ֫עַל עֹלוֹת׃ הַמִּטָּה אֲשֶׁר־עָלִ֫יתָ שָּׁם לֹא תֵרֵד מִמֶּ֫נָּה [2]כִּי מוֹת תָּמוּת׃ אֶֽעֱשֶׂה אֹתְךָ לְגוֹי־גָּדוֹל׃ יַֽעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוָּה יְהוָֹה׃ לֹא [3]נֶֽעֶשְׂתָה תַּחַת כָּל־הַשָּׁמַיִם כַּאֲשֶׁר נֶֽעֶשְׂתָה בִּירוּשָׁלָֽםִ׃

[1] See Remark 20, Lesson 12.

[2] כִּי *for ;* or it may be translated *but*, to which it is often equivalent after a negative.

[3] The feminine in the sense of the neuter.

25. Numerals, § 65.

Remark 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֵּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בֶּן־שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old.*

See also the rules in § 73.

שְׁלֹשָׁה יָמִים׃ שִׁשָּׁה בָנִים׃ חֲמִשִּׁים אִישׁ׃ שְׁנַיִם אֲנָשִׁים׃ אַרְבָּעָה
מְלָכִים׃ שִׁבְעָה כֹהֲנִים׃ שִׁשָּׁה חֳדָשִׁים׃ שֵׁשֶׁת יָמִים׃ שְׁנֵי נְעָרָיו׃ חֲמֵשֶׁת
הַמְּלָכִים׃ שִׁבְעַת הַיָּמִים׃ שְׁלֹשׁ הֶעָרִים׃ שֵׁשׁ כְּנָפַיִם׃ עָרִים שְׁתַּיִם׃
שְׁתַּיִם נָשִׁים׃ עָרִים אַרְבָּעִים וּשְׁמֹנֶה׃ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה׃
יָמִים שְׁנַיִם׃ שְׁנַיִם דְּרָכִים׃ בֶּן־שְׁמֹנַת יָמִים׃ בַּת־תִּשְׁעִים שָׁנָה׃ בֶּן־
שְׁלֹשִׁים שָׁנָה דָוִד בְּמָלְכוֹ׃ הוּא וּשְׁתֵּי בְנֹתָיו׃ שְׁלֹשָׁה אֵלֶּה[1] בְּנֵי־נֹחַ׃
שְׁנַיִם עָשָׂר אֲנָשִׁים׃ שְׁתֵּים עֶשְׂרֵה הָאֲבָנִים הָאֵלֶּה׃ שְׁתַּיִם וּשְׁמוֹנִים
שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה׃ שְׁנַיִם וְעֶשְׂרִים אֶלֶף שְׁלֹשָׁה וְשִׁבְעִים וּמָאתָיִם׃

בִּשְׁנַת שְׁתַּיִם בַּחֹדֶשׁ הַשִּׁשִּׁי בְּיוֹם אֶחָד לַחֹדֶשׁ׃ בִּשְׁנַת אַרְבַּע בְּאַרְבָּעָה
לַחֹדֶשׁ הַתְּשִׁעִי׃ בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ׃ בִּשְׁנַת הַתְּשִׁיעִית
לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בֶּעָשׂוֹר לַחֹדֶשׁ׃ בְּיוֹם עֶשְׂרִים וְאַרְבָּעָה לְעַשְׁתֵּי־[2]
עָשָׂר חֹדֶשׁ׃ וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה׃ רְבִיעִית הַיּוֹם׃ שְׁלִשִׁית הַשֶּׁקֶל׃
עֲשִׂירִת הָאֵפָה׃

[1] Observe the distinction between the predicate and the attributive.

[2] § 65. 3.

The End of the Deluge. Genesis 8, 1–9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ
בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁכּוּ הַמָּיִם׃ וַיִּסָּכְרוּ מַעְיְנֹת
תְּהוֹם וַאֲרֻבֹּת הַשָּׁמָיִם וַיִּכָּלֵא הַגֶּשֶׁם מִן־הַשָּׁמָיִם׃ וַיָּשֻׁבוּ הַמַּיִם
מֵעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב וַיַּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמְאַת יוֹם׃ וַתָּנַח
הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרָט׃ וְהַמַּיִם
הָיוּ הָלוֹךְ וְחָסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בָּעֲשִׂירִי בְּאֶחָד לַחֹדֶשׁ נִרְאוּ רָאשֵׁי
הֶהָרִים׃ וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה׃
וַיְשַׁלַּח אֶת־הָעֹרֵב וַיֵּצֵא יָצוֹא וָשׁוֹב עַד־יְבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ׃ וַיְשַׁלַּח
אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הֲקַלּוּ הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה׃ וְלֹא־מָצְאָה
הַיּוֹנָה מָנוֹחַ לְכַף־רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתֵּבָה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ
וַיִּשְׁלַח יָדוֹ וַיִּקָּחֶהָ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה׃

THE CREATION AND FALL. *Genesis* 1–3.

CHAPTER I. א

א 2 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ וְהָאָרֶץ הָיְתָה תֹהוּ
3 וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר
4 אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר׃ וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל
ה אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים ׀ לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא
6 לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ פ וַיֹּאמֶר אֱלֹהִים יְהִי
7 רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃ וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ
וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ
8 וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי׃
9 פ וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד
י וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן׃ וַיִּקְרָא אֱלֹהִים ׀ לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם
11 קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ
דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ
12 עַל־הָאָרֶץ וַיְהִי־כֵן׃ וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ
13 וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־עֶרֶב
14 וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃ פ וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ
הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים
טו וְשָׁנִים׃ וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן׃
16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת
17 הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים׃ וַיִּתֵּן
18 אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם לְהָאִיר עַל־הָאָרֶץ׃ וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה
19 וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיְהִי־עֶרֶב
כ וַיְהִי־בֹקֶר יוֹם רְבִיעִי׃ פ וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ
21 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רְקִיעַ הַשָּׁמָיִם׃ וַיִּבְרָא
אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה ׀ הָרֹמֶשֶׂת אֲשֶׁר
שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃
22 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּיַּמִּים

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v. 1. ב׳ רבתי

23 24 וְהָעוֹף יִרֶב בָּאָרֶץ׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי׃ פ וַיֹּאמֶר
אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ
כה לְמִינָהּ וַיְהִי־כֵן׃ וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה
26 לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי־טוֹב׃ וַיֹּאמֶר
אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף
27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃ וַיִּבְרָא
אֱלֹהִים ׀ אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
28 בָּרָא אֹתָם׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ
וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
29 הָרֹמֶשֶׂת עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב ׀
זֹרֵעַ זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְרִי־עֵץ זֹרֵעַ
ל זָרַע לָכֶם יִהְיֶה לְאָכְלָה׃ וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכֹל ׀
רוֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאָכְלָה וַיְהִי־כֵן׃
31 וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־
בֹקֶר יוֹם הַשִּׁשִּׁי׃ פ

CHAPTER II. ב

א 2 וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃ וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃
3 וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־
4 מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃ פ אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם
ה וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמָיִם׃ וְכֹל ׀ שִׂיחַ
הַשָּׂדֶה טֶרֶם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר
6 יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה׃ וְאֵד יַעֲלֶה
7 מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי־הָאֲדָמָה׃ וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־
הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
8 לְנֶפֶשׁ חַיָּה׃ וַיִּטַּע יְהוָה אֱלֹהִים גַּן בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־
9 הָאָדָם אֲשֶׁר יָצָר׃ וַיַּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד
לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃
י וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה
11 רָאשִׁים׃ שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה
12 אֲשֶׁר־שָׁם הַזָּהָב׃ וּזֲהַב הָאָרֶץ הַהִוא טוֹב שָׁם הַבְּדֹלַח וְאֶבֶן הַשֹּׁהַם׃

v. 4. ה׳ זעירא

13 14 וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִּיחוֹן הוּא הַסּוֹבֵב אֵת כָּל־אֶרֶץ כּוּשׁ׃ וְשֵׁם־הַנָּהָר
הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פְרָת׃
טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃
16 17 וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל׃ וּמֵעֵץ
הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת׃
18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר
19 כְּנֶגְדּוֹ׃ וַיִּצֶר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם
כ נֶפֶשׁ חַיָּה הוּא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
21 הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃ וַיַּפֵּל יְהוָה
אֱלֹהִים ׀ תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצַּלְעֹתָיו וַיִּסְגֹּר בָּשָׂר
22 תַּחְתֶּנָּה׃ וַיִּבֶן יְהוָה אֱלֹהִים ׀ אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
23 וַיְבִאֶהָ אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר
24 מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקֳחָה־זֹּאת׃ עַל־כֵּן יַעֲזָב־אִישׁ
כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבֹּשָׁשׁוּ׃

CHAPTER III. ג

א וְהַנָּחָשׁ הָיָה עָרוּם מִכֹּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
2 אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן׃ וַתֹּאמֶר
3 הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרִי עֵץ־הַגָּן נֹאכֵל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן
4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְּעוּ בּוֹ פֶּן־תְּמֻתוּן׃ וַיֹּאמֶר
ה הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תְּמֻתוּן׃ כִּי יֹדֵעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם
6 מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב וָרָע׃ וַתֵּרֶא הָאִשָּׁה
כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תַאֲוָה־הוּא לָעֵינַיִם וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל
7 וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפָּקַחְנָה עֵינֵי
שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירֻמִּם הֵם וַיִּתְפְּרוּ עֲלֵה תְאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃
8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא
9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה
י אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קֹלְךָ שָׁמַעְתִּי בַּגָּן
11 וָאִירָא כִּי־עֵירֹם אָנֹכִי וָאֵחָבֵא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵירֹם אָתָּה
12 הֲמִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ אָכָלְתָּ׃ וַיֹּאמֶר הָאָדָם

v. 25. דגש אחר שורק

13 הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתְנָה־לִּי מִן־הָעֵץ וָאֹכֵל׃ וַיֹּאמֶר
יְהוָה אֱלֹהִים לָאִשָּׁה מַה־זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי
14 וָאֹכֵל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים ׀ אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹּאת אָרוּר אַתָּה
מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה עַל־גְּחֹנְךָ תֵלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי
טו חַיֶּיךָ׃ וְאֵיבָה ׀ אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ
16 הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב׃ ס אֶל־הָאִשָּׁה אָמַר
הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ
17 וְהוּא יִמְשָׁל־בָּךְ׃ ס וּלְאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתֶּךָ וַתֹּאכַל
מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה
18 בַּעֲבוּרֶךָ בְּעִצָּבוֹן תֹּאכֲלֶנָּה כֹּל יְמֵי חַיֶּיךָ׃ וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ
19 וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה׃ בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־
כ הָאֲדָמָה כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב׃ וַיִּקְרָא
21 הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה אֵם כָּל־חָי׃ וַיַּעַשׂ יְהוָה
22 אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם׃ פ וַיֹּאמֶר
יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה ׀
23 פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃ וַיְשַׁלְּחֵהוּ
24 יְהוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם׃ וַיְגָרֶשׁ
אֶת־הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים וְאֵת לַהַט הַחֶרֶב
הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים׃

Masoretic Notes Explained.

ב׳ רבתי	Large Beth.
ה׳ זעירא	Small He.
דגש אחר שורק	Daghesh after Shurek.

LESSONS IN WRITING HEBREW.

1. The Prefixed Particles, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. The Personal Pronouns, § 29.

Direction 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* לָכֶם אָח lit. *a brother is to you; He has no son* אֵין לוֹ בֵן lit. *there is no son to him.*

Translate into Hebrew:—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. Other Pronouns, § 30.

Translate into Hebrew:—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.?* What is this *fem.?* Who art thou *fem.?* Is this[2] thou[1] *masc.?* This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. Perfect Verbs. Kal Preterite and Infinitives, § 33.

Write the Kal preterite and infinitives of קָטַל, כָּבֵד and שָׁכֹל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

Direction 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם *God created the heavens.* But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property.*

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread, which Jehovah has given to you.

5. Niphal, Piel, and Pual Preterites and Infinitives, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of קָטַל with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. The remaining Preterites and Infinitives, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. Kal Future, Imperative, and Participles, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of כָּבֵד and שָׁכֹל.

Translate:—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. Niphal, Piel, and Pual Futures, etc., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of קָטַל.

Translate:—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. Hiphil, Hophal, and Hithpael Futures, etc., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. Paragogic and Apocopated Future and Imperative and Vav Conversive, §§ 40, 41.

Direction 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by אַל with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drave out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. Preterites of Perfect Verbs with Suffixes, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of קָטַל with suffixes, adding to each form its proper signification.

Translate:—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of קָטַל with suffixes.

Translate:—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of קִטֵּל with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. Futures, etc., of Perfect Verbs with Suffixes, § 42.

a. Kal Future.

Write the different persons of the Kal future of קְטֹל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of קַטֹל with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb. הִנְנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation,

13. Gender and Number of Nouns, §§ 43–45.

Translate:—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. The Construct State, §§ 46, 47.

Direction 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate:

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. Nouns with Suffixes, § 49.

Direction 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns דָּבָר *word* and נֶפֶשׁ *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בְּ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. Pe Guttural Verbs, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of חָזַק *to be strong.*

Translate:—

Ye (*m.* and *f.*) stood. We shall stand. They (*m.* and *f.*) will stand. Thou (*m.* and *f.*) wilt stand. Stand thou (*m.* and *f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m.* and *f.*) will be stood. Be ye (*m.* and *f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m.* and *f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m.* and *f.*) will be strong. Be thou (*m.* and *f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. Ayin Guttural Verbs, § 54.

The verb גָאַל has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of גָאַל.

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (אַל) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

18. Lamedh Guttural Verbs, § 55.

Write the paradigm of שָׁלַח *to send.*

The Piel of this verb may be rendered for the sake of distinction *to send away.*

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (כֹּל) good from us.

19. Pe Nun Verbs, § 56.

The Kal and Niphal of נָגַשׁ, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The Niphal is found only in the preterite and participle; the Kal in the infinitive, future, and imperative.

Write the paradigm of נָגַשׁ *to approach* and the Kal of נָתַן *to give.*

Translate:—

Approach thou (*m.* and *f.*). She will approach. They (*m.* and *f.*) will approach. Approaching. To approach. We approached. Ye (*m.* and *f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m.* and *f.*) causedst to approach. Cause ye (*m.* and *f.*) to approach. Thou (*m.* and *f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m.* and *f.*) gave. Thou (*m.* and *f.*) gavest. We gave. We shall give. Give thou (*m.* and *f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. Ayin Doubled Verbs, § 57.

Write the paradigm of סָבַב *to surround*, and the Piel of סָכַךְ *to excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. Pe Yodh Verbs, § 58.

Write the paradigm of יָשַׁב *to dwell,* and the Kal of יָבֵשׁ *to be dry.*

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*Hè parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where[1] we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret.* Rem. 37) will I cause you to dwell in this land forever.

[1] Observe in this and the following sentences the distinction between the relative and the interrogative.

22. Ayin Vav and Ayin Yodh Verbs, § 59.

Write the paradigm of קוּם *to rise* and the Kal of רִיב *to contend.*

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. Lamedh Aleph Verbs, § 60.

Write the paradigm of מָצָא *to find.*

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I sware to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. Lamedh He Verbs, § 61.

Write the paradigm of גָּלָה.

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. Numerals, § 65.

Direction 8. The preposition *of* following a cardinal number must be expressed by מִן, thus חֲמִשָּׁה מִן הַסּוּסִים *five of the horses*, not חֲמֵשֶׁת הַסּוּסִים which would mean *the five horses;* שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעַתָּם which would mean *they seven.*

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. To accompany Gen. 1.: 1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. Gen. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. Gen. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is[2] (Heb. he, § 67, 2) light[1].

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. Gen. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. Gen. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. Gen. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. Gen. 1 : 11–13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. Gen. 1:14–16.

Let there be light. Let there be a light (luminary). One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. Gen. 1:17–20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. Gen. 1:21–23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. Gen. 1:24–27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. Gen. 1:28–31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. Gen. 2:1–5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. Gen. 2:6–10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful.

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. Gen. 2:11–16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. Gen. 2:17–20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. Gen. 2:21–25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2).. A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. Gen. 3:1–5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. Gen. 3 : 6–10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking[1]. She heard the voice of Jehovah [who was[2]] walking in the midst of the trees. I saw the man eating[1]. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling[1]. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

[1] The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

[2] See Remark 8, Lesson 7.

45. Gen. 3 : 11–15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. Gen. 3:16–19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (*f.*) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. Gen. 3:20–24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.

HEBREW-ENGLISH VOCABULARY.

אָב n. m. (const. אֲבִי, pl. אָבוֹת) *father*

אָבַד v. K. (פ״א) *to perish.* P. *to destroy*

אֶבֶן n. m. f. *a stone*

אֵד n. m. *mist, vapor*

אֱדוֹם n. m. *Edom*

אָדוֹן n. m. *lord, master*

אָדָם n. m. *man*

אֲדָמָה n. f. *ground, land*

אֲדֹנָי n. m. *Lord*

אָהֵב or אָהַב v. K. *to love*

אֹהֶל n. m. (אֹהָלִים) *tent*

אַהֲרֹן n. m. *Aaron*

אור v. K. N. *to shine.* H. *to cause to shine, give light*

אוֹר n. m. *light*

אוּר n. *Ur*

אות n. m. f. (וֹת) *sign*

אָז adv. *then*

אֹזֶן n. f. (אָזְנַיִם) *ear*

אָח n. m. (const. אֲחִי, pl. אַחִים) *brother*

אַחְאָב n. m. *Ahab*

אֶחָד adj. *one*

אָחוֹת n. f. *sister*

אַחַר prep. *after*

אַי adv. (suf. אַיּוֹ) *where?*

אֵיבָה n. f. *enmity*

אַיֵּה adv. *where?*

אֵיכָכָה adv. *how?*

אַיִן (const. אֵין) *nothing, there is not* or *was not*

אַיִן adv. *where?* only after מִן, מֵאַיִן *whence?*

אֵיפָה n. f. *ephah*

אִישׁ n. m. (אֲנָשִׁים) *man, husband, each*

אָכַל v. K. (פ״א) *to eat.* H. *to cause to eat*

אַל adv. *not*

אֵל n. m. *God*

אֶל־ prep. *to, unto, respecting*

אֵלֶּה see זֶה

אֱלוֹהַּ commonly in the pl. אֱלֹהִים n. m. *God*

אֶלְעָזָר n. m. *Eleazar*

אֵם n. f. (אִמּוֹת) *mother*

אִם conj. *if*, in a disjunctive question *or*

אָמַן v. N, *to be verified, found true*

אֲמָנָה n. *Amanah*

אָמְנָם adv. *truly, indeed*

אָמַר v. K. (פ״א) *to say.* N. *to be said*

אָנָה adv. *whither?*

אֱנוֹשׁ n. m. *man*

אֲנִי , אָנֹכִי pron. *I*

אַף n. m. (אַפַּיִם) *nostril, face*

אַף conj. *also, even;* אַף כִּי *how much more* or after a negative *how much less;* Gen. iii. 1, is it *even* so *that?*

אֵפֶר n. m. *ashes*

אֲרֻבָּה n. f. *lattice, window*

אַרְבָּעָה num. *four*

אַרְבָּעִים num. *forty*

אָרוֹן n. m. f. *ark*

אֶרֶץ n. m. f. (וֹת) *earth, land*

אָרַר v. K. P. *to curse.* N. Ho. *to be cursed*

אֲרָרָט n. *Ararat*

אֵשׁ n. m. f. *fire*

אִשָּׁה n. f. (const. אֵשֶׁת , pl. נָשִׁים) *woman, wife*

אֲשֶׁר pron. *who, which;* conj. *that, because;* כַּאֲשֶׁר *as*

אֲשֵׁרָה n. f. (ים . and וֹת) *pillar*

אֵת sign of the definite object

אֵת prep. *with*

אַתָּה m., אַתְּ f. pron. *thou*

בְּ prep. *in, into, at, with*

בְּאֵר n. f. *a well*

בֶּגֶד n. m. *garment*, pl. *clothes*

בַּד n. m. *separation;* לְבַדּוֹ *in his separation,* i. e. *alone*

בָּדַל v. H. *to separate, divide.* N. *to be separated*

בְּדֹלַח n. *bdellium*

בֹּהוּ n. m. *emptiness*

בְּהֵמָה n. f. *beast, cattle*

בּוֹא v. K. (fut. יָבוֹא) *to come.* H. *to cause to come, bring.* Ho. *to be brought*

בֵּין prep. *between*

בַּיִת n. m. (בָּתִּים) *house*

בִּלְתִּי adv. *not*, used with the infinitive

בֵּן n. m. (בָּנִים) *son*

בָּנָה v. K. *to build*

בַּעֲבוּר prep. *on account of*

בַּעַל n. m. *Baal, lord*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create.* N. *to be created*

בָּרָד n. m. *hail*

בְּרִית n. f. *covenant*

בָּרַךְ v. K. P. *to bless.* N. Pu. *to be blessed*

בְּרָכָה n. f. *a blessing*

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בִּתּוֹ , pl. בָּנוֹת) *daughter*

בְּתוּלָה n. f. *virgin*

גָּאַל v. K. *to redeem.* P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. *a*) *to be great.* P. *to make great*

גּוֹי n. m. *nation*

גָּחוֹן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גְּמוּל n. m. *benefit*

גַּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. *a*) *to cleave, adhere.* H. *to overtake*

דִּבֶּר v. P. *to speak*

דָּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דְּלָתַיִם) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמֶּשֶׂק n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דַּרְדַּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׁא v. K. *to spring up,* said of grass. H. *to cause to spring up, bring forth* grass

דֶּשֶׁא n. m. *grass*

הַ· art. *the*

הֲ asks a question.

הָדָר n. m. *majesty*

הוּא m. הִוא, הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָיָה v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הֵן, הִנֵּה int. (suf. הִנְנִי) *lo! behold!*

הֵנָּה adv. *hither*

הָפַךְ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הַר n. m. (pl. הָרִים, const. הָרֵי) *mountain*

הֵרָיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זֹאת f. אֵל, אֵלֶּה pl. pron. *this, these*

זָהָב n. m. *gold*

זַיִת n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זֵעָה n. f. (זֵעַת) *sweat*

זָעַק v. K. (fut. *a*) *to cry*

זְעָקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זֶרַע n. m. *seed*

חָבָא v. H. *to hide.* N. Hith. *to hide one's self*
חֲגוֹרָה n. f. *apron*
חִדֶּקֶל n. *Hiddekel, Tigris*
חָדָשׁ adj. *new*
חֹדֶשׁ n. m. *month*
חֲוִילָה n. *Havilah*
חָזַק v. K. (fut. *a*) *to be strong*
חַי adj. (חַיָּה) *living, alive*
חַיָּה n. f. (paragog. vowel חַיְתוֹ) *life, living thing, beast*
חָיָה v. K. *to live*
חַיִּים n. m. pl. *life*
חַלּוֹן n. m. f. *window*
חָלַל v. H. *to begin*
חָלַץ v. P. *to deliver*
חָמַד v. K. P. *to desire.* N. *to be desired*
חֲמִישִׁי num. *fifth*
חָמָן n. m. *Haman*
חֲמִשִּׁים num. *fifty*
חֶסֶד n. m. *kindness, mercy*
חָסֵר v. K. *to be diminished, to fail*
חֲצִי n. m. (חֵצִי) *half*
חֶרֶב n. f. *sword*
חֵרֵשׁ adj. (חֵרְשִׁים) *deaf*
חֹשֶׁךְ n. m. *darkness*

טָהוֹר adj. *clean, pure*
טָהֵר v. K. *to be clean, pure.* P. *to purify, cleanse.* N. *to be purified*
טוֹב adj. *good*
טָנַף v. P. *to soil, defile*
טֶרֶם adv. *not yet, before*

יָבֵשׁ v. K. (inf. const. יְבֹשֶׁת) *to be dry*
יַבָּשָׁה adj. f. *dry* land
יָגַע v. K. *to be weary.* P. H. *to weary, to cause to toil*
יָד n. f. *hand*
יָדַע v. K. *to know.* H. *to cause to know, let know*
יְהוּדָה n. m. *Judah*
יְהוּדִי n. m. *Jew*
יְהֹוָה n. m. *Jehovah*
יוֹם n. m. (יָמִים) *day*
יוֹנָה n. f. (ים.) *dove*
יוֹסֵף n. m. *Joseph*
יָלַד v. K. *to bear, bring forth.* N. Pu. *to be born*
יָלַךְ see הָלַךְ
יָם n. m. (יַמִּים) *sea*
יַעֲקֹב n. m. *Jacob*
יָצָא v. K. *to go out, go forth.* H. *to cause to go forth, bring forth*
יָצַק v. K. *to pour*
יָצַר v. K. (fut. וַיִּיצֶר) *to form*
יָרֵא v. K. (fut. יִירָא) *to fear*
יָרַד v. K. *to go down, descend*
יְרוּשָׁלַיִם n. *Jerusalem*
יָרֵחַ n. m. *moon*
יְרִיחוֹ n. *Jericho*

יֶרֶק n. m. *greenness*
יָרַשׁ or יָרֵשׁ v. K. H. *to drive out*
יִשְׂרָאֵל n. m. *Israel*
יָשַׁב v. K. *to sit, dwell, inhabit*
יָשֵׁן v. K. (fut. יִישַׁן) *to sleep*
יֶשַׁע n. m. *salvation*

כְּ prep. *according to, as, like*
כָּבֵד K. (fut. *a*) *to be heavy.* P. *to honor.* N. *to be honored*
כָּבוֹד n. m. *honor, glory*
כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued*
כֹּה adv. *thus, so*
כֹּהֵן n. m. *priest*
כּוֹכָב n. m. *star*
כּוּל v. P. (כִּלְכֵּל) *to contain*
כּוּשׁ n. m. *Cush*
כִּי conj. *for, because, that;* after a negative *but*
כֹּל n. m. (suf. כֻּלּוֹ) *all, every, the whole*
כָּלָא v. K. *to withhold, restrain.* N. *to be restrained*
כָּלָה v. K. *to come to an end.* P. *to complete, finish.* Pu. *to be finished*
כְּלִי n. m. (כֵּלִים) *vessel, article*
כֵּן adv. *so.* עַל כֵּן *therefore*
כָּנָף n. f. *wing*
כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*
כַּף n. f. (כַּפַּיִם) *palm* of the hand, *sole* of the foot
כְּרוּב n. m. *cherub*
כָּרַת v. K. *to cut, cut off, make* a covenant. H. *to cut off.* Ho. *to be cut off*
כַּשְׂדִּים n. m. pl. *Chaldees*
כְּתֹנֶת n. f. (pl. כָּתְנוֹת, const. כָּתְנוֹת) *tunic*

לְ prep. *to, for*
לֹא adv. *not*
לֵב n. m. (לִבּוֹת) *heart*
לֵבָב n. m. (וֹת) *heart*
לָבַשׁ or לָבֵשׁ v. K. (fut. *a*) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe*
לַהַט n. m. *flame*
לֶחֶם n. m. f. *bread*
לַיִל n. m. (לַיְלָה § 48. 2, pl. וֹת) *night*
לִין v. K. *to lodge*
לִפְנֵי see פָּנִים
לָכַד v. K. *to capture*
לָקַח v. K. *to take.* N. Pu. Ho. *to be taken*

מְאֹד adv. *very*
מֵאָה num. *hundred*
מָאוֹר n. m. (ִים and וֹת) *light, luminary*
מַאֲכָל n. m. *food*

מִדְבָּר n. m. *wilderness*

מָה pron. *what? whatever;* לָמָּה, לָמָה *for what? why?*

מוּסָר n. m. *instruction*

מוֹעֵד n. m. (ים. and ות) *season*

מוּת v. K. *to die.* Ho. *to be put to death*

מָוֶת n. m. *death*

מִזְבֵּחַ n. m. (ות) *altar*

מִטָּה n. f. *bed*

מָטַר v. H. *to cause to rain*

מָטָר n. m. *rain*

מִי pron. *who? whoever*

מַיִם n. m. pl. *water*

מִין n. m. *species, kind*

מָכַר v. K. *to sell*

מָלֵא v. K. *to fill* or *be full.* P. *to fill.* N. Pu. *to be filled*

מְלָאכָה n. f. (const. מְלֶאכֶת. suf. מְלַאכְתּוֹ) *work*

מִלְחָמָה n. f. *war, fighting*

מָלַךְ v. K. *to reign.* H. *to cause to reign, to make king.* Ho. *to be made king*

מֶלֶךְ n. m. *king*

מַלְכָּה n. f. *queen*

מַלְכוּת n. f. (§ 9. 7) *kingdom*

מַמְלָכָה n. f. (const. מַמְלֶכֶת) *kingdom*

מֶמְשָׁלָה n. f. (const. מֶמְשֶׁלֶת) *dominion, rule*

מָן n. m. *manna*

מִן prep. *from, out of;* מִקֶּדֶם לְ *on the east of*

מָנוֹחַ n. m. *rest*

מָנַע v. K. *to withhold, keep back.* N. *to be withheld*

מְעַט n. *a little*

מָעַט H. *to make small* or *few*

מַעְיָן n. m. (ים. and ות) *fountain*

מַעַל adv. *above*

מְעָרָה n. f. (const. מְעָרַת) *cave*

מָצָא v. K. *to find*

מַצֵּבָה n. f. *statue*

מִצְוָה n. f. *commandment*

מִקְוֶה n. m. *gathering together, collection*

מָקוֹם n. m. f. (ות) *place*

מָרָא n. f. *Mara (bitter)*

מַרְאֶה n. m. *sight, appearance*

מָרְדְּכַי n. m. *Mordecai*

מָשַׁח v. K. *to anoint*

מִשְׁכָּן n. m. *tabernacle, dwelling*

מָשַׁל v. K. *to rule,* with בְּ before its object. H. *to cause to rule*

מִשְׁפָּט n. m. *judgment*

נָא particle of entreaty, *now, pray, I pray thee*

נָגַד v. H. *to tell.* Ho. *to be told*

נֶגֶד prep. *before, in the presence of, over against;* כְּנֶגֶד *corresponding to, a counterpart*

נָגַע v. K. *to touch*, with בְּ before its object

נָגַשׁ v. K. N. *to approach*

נָהָר n. m. (ים. and וֹת) *river*

נוּחַ v. K. *to rest.* H. (הֵנִיחַ or הִנִּיחַ) *to cause to rest, put, place*

נֹחַ n. m. *Noah*

נָחָשׁ n. m. *serpent*

נָטַע v. K. *to plant*

נָעֳמִי n. f. *Naomi* (*sweet*)

נַעַר n. m. *young man*

נָפַח v. K. *to breathe, blow*

נָפַל v. K. *to fall, fail*

נֶפֶשׁ n. m. f. (ים. and וֹת) *soul, life*

נְקֵבָה n. f. *female*

נָשָׁא v. H. *to deceive*

נָשִׁים see אִשָּׁה

נְשָׁמָה n. f. *breath*

נָתַץ v. P. *to demolish*

נָתַן v. K. *to give, put.* N. Ho. *to be given*

סָבַב v. K. *to surround*

סָגַר v. K. P. *to shut, shut up.* N. Pu. *to be shut.* H. *to cause to shut*

סָכַר v. N. *to be shut, stopped*

סֶלַע n. m. *rock*

סָפַר v. P. *to recount, tell*

עָבַד v. K. *to serve, till*

עֶבֶד n. m. *servant*

עָבַר v. K. *to pass.* H. *to cause to pass*

עַד prep. *unto, until*

עֵדָה n. f. *company, assembly*

עֵדֶן n. *Eden*

עוֹד adv. *yet, besides*

עוֹל n. m. *suckling, babe*

עוֹלָם n. m. *eternity;* לְעוֹלָם *forever*

עוֹף n. m. *fowl, birds*

עוּף v. K. P. *to fly*

עִוֵּר adj. *blind*

עוֹר n. m. (וֹת) *skin*

עָזַב v. K. *to leave, forsake*

עֵזֶר n. m. *help*

עָטַר v. P. *to crown*

עַי n. (with art.) *Ai*

עַיִן n. f. (עֵינַיִם) *eye*

עִיר n. f. (עָרִים) *city*

עֵירֹם n. m. (עֵירֻמִּים) *nakedness, naked*

עַל prep. *upon, over, concerning*

עָלָה v. K. *to go up.* H. *to bring up, offer*

עָלֶה n. m. *leaf*

עֹלָה n. f. *burnt-offering*

עֵלִי n. m. *Eli*

עֹלָם see עוֹלָם

עַם n. m. (עַמִּים) *people*

עִם prep. (עִמִּי or עִמָּדִי) *with*

עָמַד v. K. *to stand*

עָפָר n. m. (וֹת) *dust*

עֵץ n. m. *tree*, and collectively *trees*
עֶצֶב n. m. *pain, sorrow*
עִצָּבוֹן n. m. *pain, sorrow*
עֶצֶם n. f. (ים. and וֹת) *bone*
עָקֵב n. m. (const. עֲקֵב, pl. ים. and וֹת) *heel*
עֶרֶב n. m. f. (וֹת) *evening*
עֹרֵב n. m. *raven*
עָרוֹם adj. (עֲרֻמָּה) *naked*
עָרוּם adj. *cunning, subtle*
עֵשֶׂב n. m. (וֹת) *herb*
עָשָׂה v. K. *to do, make, produce.* N. *to be done, made*
עֵשָׂו n. m. *Esau*
עָשׂוֹר n. m. *decade, ten*
עֲשִׂירִי num. *tenth*
עֵת n. m. f. (עִתִּים) *time* in the sense of duration
עַתָּה adv. *now*

פֶּה n. m. (const. פִּי) *mouth*
פִּישׁוֹן n. *Pison*
פְּלִשְׁתִּים n. m. pl. *the Philistines*
פֶּן־ conj. *lest, that not*
פָּנִים n. m. pl. *face;* לִפְנֵי or עַל־פְּנֵי *before, in the presence of*
פַּעַם n. m. f. *time* in the sense of repetition
פָּקַח v. K. *to open* the eyes. N. *to be opened*
פָּרַד v. K. P. H. *to separate, part.* N. Pu. *to be parted*

פָּרָה v. K. *to be fruitful*
פְּרִי n. m. *fruit*
פַּרְעֹה n. m. *Pharaoh*
פַּרְפַּר n. *Pharpar*
פְּרָת n. *Euphrates*
פָּשַׁט v. K. *to take off* clothes
פָּתַח v. K. *to open.* N. *to be opened*

צָבָא n. m. (ים. and וֹת) *host*
צֶדֶק n. m. *righteousness*
צִוָּה v. P. *to command*
צִיּוֹן n. f. *Zion*
צֶלֶם n. m. *image*
צֵלָע n. f. (const. צֶלַע, pl. ים. and וֹת) *side, rib*
צָמַח v. K. P. *to sprout, to shoot forth.* H. *to cause to sprout*
צְעָקָה n. f. *cry*
צָרָה n. f. (צָרֹת) *trouble*

קִבֵּל v. P. *to receive, accept*
קָבַץ v. P. *to gather.* N. *to be gathered*
קָבַר v. K. *to bury.* N. *to be buried*
קֶדֶם n. m. *east*
קַדְמָה n. f. *former state*
קֵדְמָה n. f. *east*
קָדַשׁ v. K. (fut. *a*) *to be holy.* P. H. *to sanctify, consecrate.* N. Pu. *to be sanctified.* Hith. *to sanctify* or *purify one's self*

קֹדֶשׁ n. m. *holiness, a holy place* or *thing*
קָוָה v. N. *to be gathered together*
קוֹל n. m. (וֹת) *voice, sound*
קוּם v. K. *to arise*
קוֹץ n. m. *thorn*
קָטֹן, קָטָן adj. (קְטַנָּה) *little, small*
קָטַר v. H. *to burn incense*
קְטֹרֶת n. f. *incense*
קָלַל v. K. *to be light, diminished*
קְלָלָה n. f. *a curse*
קֵץ n. m. *end*
קָצֶה n. m. *end*
קָרָא v. K. *to call.* N. Pu. *to be called*
קָרַב v. K. (fut. *a*) *to come near, approach.* H. *to bring near, offer*
קָרַע v. K. *to rend*
רָאָה v. K. (fut. with Vav וַיַּרְא) *to see.* N. *to be seen, appear*
רֹאשׁ n. m. (רָאשִׁים) *head, source*
רֵאשִׁית n. f. *beginning*
רַב adj. (רַבָּה) *much, many*
רָבָה v. K. *to be many, multiply* intrans. P. H. (inf. abs. הַרְבֵּה) *to make many, multiply* trans.
רְבִיעִי num. *fourth*
רֶגֶל n. f. (רַגְלַיִם) *foot*

רָדָה v. K. *to rule, have dominion*
רְהָטִים n. m. pl. *troughs*
רוּחַ n. m. f. (וֹת) *breath, wind, Spirit*
רוּץ v. K. *to run*
רַחוּם adj. *merciful*
רַחֲמִים n. m. pl. *mercies, compassions*
רָחַף v. P. *to brood, hover over*
רָחַץ v. K. *to wash*
רִיב v. K. *to contend*
רָמַשׂ v. K. *to creep*
רֶמֶשׂ n. m. *creeping thing, reptile*
רַע adj. (רָעָה) *bad, evil*
רָעָב n. m. *famine*
רָעָה n. f. *evil*
רָקִיעַ n. m. *firmament*

שָׂדֶה n. m. (ים. and וֹת) *field*
שִׂיחַ n. m. *bush, shrub*
שִׂים v. K. *to place*
שָׂכַל v. H. *to be wise, act wisely*
שַׂלְמָה n. f. *garment*
שִׂמְחָה n. f. *gladness*
שַׂק n. m. *sackcloth*
שָׂרַף v. K. *to burn*
שָׂשׂוֹן n. m. *joy*

שְׁאֵרִית n. f. *remnant*
שְׁבִיעִי num. *seventh*
שָׁבַע v. N. *to swear*

שִׁבְעָה עָשָׂר n. nf. *seventeen*

שָׁבַר v. P. *to break* in pieces

שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.* H. *to cause to rest* or *cease*

שַׁבָּת n. m. f. (suf. שַׁבַּתּוֹ) *Sabbath*

שֹׁהַם n. m. *onyx*

שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*

שׁוּף v. K. *to bruise, crush*

שָׁחַת v. H. *to destroy*

שִׁית v. K. *to put*

שָׁכַב v. K. *to lie down*

שָׁכַח v. K. *to forget*

שָׁכַךְ v. K. *to subside*

שָׁכֹל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*

שָׁכַם v. H. *to rise early*

שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*

שָׁלַח v. K. P. H. *to send, send away, put forth*

שְׁלִישִׁי num. *third*

שָׁלַךְ v. H. *to cast*

שְׁלֹמֹה n. m. *Solomon*

שָׁם adv. *there;* שָׁמָּה *thither*

שֵׁם n. m. (וֹת) *name*

שְׁמוּאֵל n. m. *Samuel*

שָׁמַיִם n. m. pl. *heaven*

שֶׁמֶן n. m. *oil*

שָׁמַע v. K. *to hear*, with a direct object or with בְּ; *to hearken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*

שֶׁמֶשׁ n. m. f. *sun*

שָׁנָה n. f. (ים.) *year*

שָׁנִי n. m. *crimson*

שֵׁנִי num. *second*

שְׁנַיִם m. שְׁתַּיִם f. num. *two*

שֵׁנִית adv. *a second time*

שַׁעַר n. m. f. (ים.) *gate*

שִׁפְחָה n. f. *handmaid*

שָׁקָה v. H. *to cause to drink, to water*

שֶׁקֶל n. m. *shekel*

שָׁרַץ v. K. *to creep, teem with, increase abundantly*

שֶׁרֶץ n. m. *creeping thing, reptile*

שִׁשִּׁי num. *sixth*

תַּאֲוָה n. f. *desire*

תְּאֵנָה n. f. (ים.) *fig-tree, fig*

תֵּבָה n. f. *ark*

תֹּהוּ n. m. *desolateness*

תְּהוֹם n. m. f. (וֹת) *ocean, the deep*

תָּוֶךְ n. m. *midst*

תּוֹלְדוֹת n. f. pl. *generations*

תַּחַת prep. *under, instead of*

תַּנִּין n. m. *sea-monster*

תָּפַר v. K. *to sew*

תָּפַשׂ v. K. *to lay hold of, seize*

תַּרְדֵּמָה n. f. *deep sleep*

תְּשׁוּקָה n. f. *desire.*

ENGLISH-HEBREW VOCABULARY.

Aaron אַהֲרֹן
above מֵעַל
to accept קָבַל P.
according to כְּ
on accouut of בַּעֲבוּר
to adhere דָּבַק K.
after אַחַר
Ahab אַחְאָב
Ai הָעַי
alive חַי
all כֹּל
alone לְבַדּוֹ
also אַף , גַּם
altar מִזְבֵּחַ
Amanah אֲמָנָה
and וְ
to anoint מָשַׁח K.
apron חֲגוֹרָה
to appear רָאָה N.
appearance מַרְאֶה
to approach נָגַשׁ K. N.; קָרַב K.
to arise קוּם K.
ark אָרוֹן
article כְּלִי
as כְּ , כַּאֲשֶׁר
ashes אֵפֶר
assembly עֵדָה
at בְּ

Baal בַּעַל
babe עוּל
bad רַע
bdellium בְּדֹלַח
to be הָיָה K.
to bear (bring forth) יָלַד K.
beast (domesticated) בְּהֵמָה
beast (wild) חַיָּה
because אֲשֶׁר , כִּי
bed מִטָּה
before adv. טֶרֶם
before prep. נֶגֶד , לִפְנֵי , עַל־פְּנֵי
to begin חָלַל H.
beginning רֵאשִׁית
behold הֵן , הִנֵּה
belly גָּחוֹן
benefit גְּמוּל
to bereave שָׁכֹל P.
to be bereaved שָׁכֹל K.
besides עוֹד
between בֵּין
birds עוֹף

to bless בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֶצֶם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath נְשָׁמָה, רוּחַ
to breathe נָפַח K.
to bring בּוֹא H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass דָּשָׁא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רָחַף P.
brother אָח
to bruise שׁוּף K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׂיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַךְ H.
cattle בְּהֵמָה
cave מְעָרָה
to cease שָׁבַת
Chaldees כַּשְׂדִּים
cherub כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהֵר K.
to cleanse טָהֵר P.
to cleave (*adhere*) דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ or לָבֵשׁ K.
clothes בְּגָדִים
collection מִקְוֶה
to come בּוֹא K.
to come near קָרַב K.
to command צָוָה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception הֵרָיוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּל P.
to contend רִיב K.
corresponding to כְּנֶגֶד
counterpart כְּנֶגֶד
covenant בְּרִית
to create בָּרָא K.
to creep רָמַשׂ K., שָׁרַץ K.
creeping thing רֶמֶשׂ, שֶׁרֶץ
crimson שָׁנִי
to crown עָטַר P.

to crush דָּקַק K. H., שׁוּף K.
cry צְעָקָה, זְעָקָה
to cry זָעַק K.
cunning עָרוּם
to curse אָרַר K. P.
curse קְלָלָה
Cush כּוּשׁ
to cut כָּרַת K.
to cut off כָּרַת K. H.

Damascus דַּמֶּשֶׂק
darkness חֹשֶׁךְ
daughter בַּת
David דָּוִד
day יוֹם
deaf חֵרֵשׁ
death מָוֶת
to be put to death מוּת Ho.
decade עָשׂוֹר
to deceive נָשָׁא H.
the deep תְּהוֹם
to defile גָּאַל P., טָנַף P.
to deliver חָלַץ P.
to demolish נָתַץ K.
to descend יָרַד K.
desire תְּשׁוּקָה, תַּאֲוָה
to desire חָמַד K. P.
desolateness תֹּהוּ
to destroy אָבַד P., שָׁחַת H.
to die מוּת K.
to divide בָּדַל H.
to do עָשָׂה K.
dominion מֶמְשָׁלָה
to have dominion רָדָה K.

door דֶּלֶת
dove יוֹנָה
to cause to drink שָׁקָה H.
to drive out גָּרַשׁ K. P., יָרַשׁ or יָרַשׁ K. H.
dry land יַבָּשָׁה
to be dry יָבֵשׁ K.
dust עָפָר
to dwell יָשַׁב K., שָׁכַן K.
dwelling מִשְׁכָּן

each אִישׁ
ear אֹזֶן
to rise early שָׁכַם H.
earth אֶרֶץ
east קֵדְמָה, קֶדֶם
on the east of מִקֶּדֶם לְ
to eat אָכַל K.
Eden עֵדֶן
Edom אֱדוֹם
Eleazar אֶלְעָזָר
Eli עֵלִי
emptiness בֹּהוּ
to come to an end כָּלָה K.
enmity אֵיבָה
ephah אֵיפָה
Esau עֵשָׂו
eternity עוֹלָם
Euphrates פְּרָת
even אַף, גַּם
evening עֶרֶב
every כֹּל
evil adj. רַע, n. רָעָה
eye עַיִן

face פָּנִים, אַפַּיִם
to fail נָפַל K.
to fall נָפַל K.
famine רָעָב
father אָב
to fear יָרֵא
female נְקֵבָה
to make few מָעַט H.
field שָׂדֶה
fifth חֲמִישִׁי
fig, fig-tree תְּאֵנָה
fighting מִלְחָמָה
to fill מָלֵא K. P.
to find מָצָא K.
to finish כָּלָה P.
fire אֵשׁ
firmament רָקִיעַ
fish דָּגָה
flame לַהַט
flesh בָּשָׂר
to fly עוּף K. P.
food מַאֲכָל
foot רֶגֶל
for conj. כִּי, prep. לְ
forever לְעוֹלָם
to forget שָׁכַח K.
to form יָצַר K.
former state קַדְמָה
to forsake עָזַב K.
four אַרְבָּעָה
fourth רְבִיעִי
fowl עוֹף
from מִן
fruit פְּרִי
to be fruitful פָּרָה K.
to be full מָלֵא K.

garden גַּן
garment בֶּגֶד, שַׂלְמָה
gate שַׁעַר
to gather קָבַץ P.
to be gathered together קָוָה N.
gathering together מִקְוֶה
generations תּוֹלְדוֹת
Gibeon גִּבְעוֹן
Gihon גִּיחוֹן
to give נָתַן K.
to give light אוֹר H.
gladness שִׂמְחָה
glory כָּבוֹד
to go הָלַךְ K.
to go down יָרַד K.
to go forth, go out יָצָא K.
to go up עָלָה K.
gold זָהָב
good טוֹב
God אֵל, אֱלֹהִים
grass דֶּשֶׁא
great גָּדוֹל
to be great גָּדַל K.
to make great גָּדַל P.
greenness יֶרֶק
ground אֲדָמָה

hail בָּרָד
half חֲצִי
Haman הָמָן
hand יָד

handmaid שִׁפְחָה
Havilah חֲוִילָה
he הוּא
head רֹאשׁ
to hear שָׁמַע K.
to hearken שָׁמַע K.
heart לֵבָב, לֵב
heaven שָׁמַיִם
to be heavy כָּבֵד K.
to take heed שָׁמַר N.
heel עָקֵב
help עֵזֶר
herb עֵשֶׂב
Hiddekel חִדֶּקֶל
to hide חָבָא H.
hither הֵנָּה
to lay hold of תָּפַשׂ K.
holiness קֹדֶשׁ
to be holy קָדַשׁ K.
honey דְּבַשׁ
honor כָּבוֹד
to honor כָּבֵד P.
host צָבָא
house בַּיִת
to hover over רָחַף P.
how אֵיכָכָה
how much less אַף כִּי—*how much more* id.
husband אִישׁ

I אָנֹכִי, אֲנִי
if אִם
image צֶלֶם
in בְּ

incense קְטֹרֶת
to burn incense קָטַר H.
to increase abundantly שָׁרַץ K.
indeed אָמְנָם
to inhabit יָשַׁב K.
instead of תַּחַת
instruction מוּסָר
into בְּ
Israel יִשְׂרָאֵל
it הוּא, הִיא

Jacob יַעֲקֹב
Jehovah יְהוָֹה
Jericho יְרִיחוֹ
Jerusalem יְרוּשָׁלַםִ
Jew יְהוּדִי
Joseph יוֹסֵף
joy שָׂשׂוֹן
Judah יְהוּדָה
judgment מִשְׁפָּט

to keep שָׁמַר K.
to keep back מָנַע K.
to keep Sabbath שָׁבַת K.
kind n. מִין
kindness חֶסֶד
king מֶלֶךְ
to make king מָלַךְ H.
kingdom מַמְלָכָה, מַלְכוּת
to know יָדַע K.
to let know יָדַע H.

land אֶרֶץ, אֲדָמָה
large גָּדוֹל

to lead הָלַךְ H.
leaf עָלֶה
to leave עָזַב K.
lest פֶּן
to lie down שָׁכַב K.
life חַיָּה , חַיִּים , נֶפֶשׁ
light אוֹר
a light מָאוֹר
to give light אוֹר H.
like כְּ
likeness דְּמוּת
little קָטֹן
a little מְעַט
to live חָיַי, חָיָה K.
living חַי
living thing חַיָּה
lo! הֵן , הִנֵּה
to lodge לִין K.
lord אָדוֹן , בַּעַל
Lord אֲדֹנָי
to love אָהַב K.
luminary מָאוֹר

majesty הָדָר
to make עָשָׂה K.
to make a covenant כָּרַת K.
to make few or *small* מָעַט H.
to make king מָלַךְ H.
to make many רָבָה P. H.
male זָכָר
man אָדָם , אִישׁ , אֱנוֹשׁ
young man נַעַר
manna מָן
many רַב
to be many רָבָה K.
Mara מָרָא
master אָדוֹן
mercies רַחֲמִים
merciful רַחוּם
mercy חֶסֶד
midst תָּוֶךְ
mist אֵד
month חֹדֶשׁ
moon יָרֵחַ
Mordecai מָרְדְּכַי
morning בֹּקֶר
mother אֵם
mouth פֶּה
much רַב
to multiply intrans. רָבָה K., trans. רָבָה P. H.

naked עָרוֹם
nakedness עֵירֹם
name שֵׁם
Naomi נָעֳמִי
nation גּוֹי
to bring near קָרַב H.
to come near קָרַב K.
new חָדָשׁ
night לַיִל
Noah נֹחַ
nostril אַף
not אַל , בִּלְתִּי , לֹא
there is not or *was not* אַיִן
that not פֶּן
not yet טֶרֶם
now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.
ocean תְּהוֹם
to offer עָלָה H., קָרַב H.
oil שֶׁמֶן
olive, olive-tree זַיִת
one אֶחָד
onyx שֹׁהַם
to open פָּתַח K.
to open the eyes פָּקַח K.
or (in a disjunctive question) אִם
out of מִן
over עַל
over against נֶגֶד
overtake דָּבַק H.

pain עִצָּבוֹן , עֶצֶב
to part פָּרַד K. P. H.
people עַם
to perish אָבַד K.
Pharaoh פַּרְעֹה
Pharpar פַּרְפַּר
Philistines פְּלִשְׁתִּים
pillar אֲשֵׁרָה
Pison פִּישׁוֹן
place מָקוֹם
to place נוּחַ H., שִׂים K.
to plant נָטַע K.
to pour יָצַק K.
pray! I pray thee נָא
in the presence of לִפְנֵי , נֶגֶד , עַל־פְּנֵי
priest כֹּהֵן
to produce עָשָׂה K.
to produce seed זָרַע H.
to pulverize דָּקַק K. H.
pure טָהוֹר
to be pure טָהֵר K.
to purify טָהֵר P.
to purify one's self קָדַשׁ Hith.
to put נוּחַ H., נָתַן K., שִׁית K.
to put forth שָׁלַח K. P.
to put on clothes לָבֵשׁ or לָבַשׁ K.

queen מַלְכָּה

rain מָטָר
to cause to rain מָטַר H.
to receive קָבַל P.
to recount סָפַר P.
to redeem גָּאַל K.
to reign מָלַךְ K.
to remember זָכַר K.
remnant שְׁאֵרִית
to rend קָרַע K.
reptile שֶׁרֶץ , רֶמֶשׂ
respecting אֶל־
to rest נוּחַ K., שָׁבַת K.
to return intrans. שׁוּב K.
rib צֵלָע
righteousness צֶדֶק
to rise early שָׁכַם H.
river נָהָר
rock סֶלַע
to roll גָּלַל K.
rule מֶמְשָׁלָה
to rule מָשַׁל K., רָדָה K.

to run רוּץ K.
Sabbath שַׁבָּת
to keep Sabbath שָׁבַת K.
sackcloth שַׂק
salvation יֶשַׁע
Samuel שְׁמוּאֵל
to sanctify קָדַשׁ P. H.
to say אָמַר K.
sea יָם
sea monster תַּנִּין
season מוֹעֵד
second שֵׁנִי
a second time שֵׁנִית
to see רָאָה K.
seed זֶרַע
to produce seed זָרַע H.
to seize תָּפַשׂ
to sell מָכַר K.
to send, send away שָׁלַח K. P. H.
to separate בָּדַל H., פָּרַד K. P. H.
separation בַּד
serpent נָחָשׁ
servant עֶבֶד
to serve עָבַד K.
seventh שְׁבִיעִי
to sew תָּפַר K.
she הִיא
shekel שֶׁקֶל
to shine אוֹר K. N.
to shoot forth צָמַח K. P.
shrub שִׂיחַ
to shut, shut up סָגַר K.

side צֵלָע
sight מַרְאֶה
sign אוֹת
silver כֶּסֶף
sister אָחוֹת
to sit יָשַׁב
sixth שִׁשִּׁי
skin עוֹר
to sleep יָשֵׁן K.
deep sleep תַּרְדֵּמָה
small קָטֹן
to make small מָעַט H.
so כֵּן , כֹּה
to soil טָנַף P.
Solomon שְׁלֹמֹה
son בֵּן
sorrow עִצָּבוֹן , עֶצֶב
soul נֶפֶשׁ
sound קוֹל
source רֹאשׁ
to sow זָרַע K.
to speak דָּבַר P.
species מִין
spirit רוּחַ
splendor הוֹד
to spring up (said of grass) דָּשָׁא K.
to sprout צָמַח K. P.
to stand עָמַד K.
star כּוֹכָב
to station שָׁכַן P. H.
statue מַצֵּבָה
stone אֶבֶן
to be strong חָזַק K.

to subdue כָּבַשׁ K. P.
subtle עָרוּם
suckling עוֹל
sun שֶׁמֶשׁ
to surround סָבַב K.
to swear שָׁבַע N.
sweat זֵעָה
sword חֶרֶב

tabernacle מִשְׁכָּן
to take לָקַח K.
to take off clothes פָּשַׁט H.
to teem with שָׁרַץ K.
to tell נָגַד H., סָפַר P.
tent אֹהֶל
that conj. אֲשֶׁר, כִּי, pron. הוּא
that not פֶּן
the הַ·
then אָז
there שָׁם
therefore עַל כֵּן
third שְׁלִישִׁי
this זֶה
thistle דַּרְדַּר
thither שָׁמָּה
thorn קוֹץ
thou אַתָּה
throne כִּסֵּא
thus כֹּה
Tigris חִדֶּקֶל
to till עָבַד K.
time (duration) עֵת
time (repetition) פַּעַם
to אֶל־, לְ

to cause to toil יָגַע P. H.
to touch נָגַע K.
tree, trees עֵץ
trouble צָרָה
troughs רְהָטִים
to be found true אָמַן N.
truly אָמְנָם
tunic כְּתֹנֶת
to turn הָפַךְ K.
two שְׁנַיִם

under תַּחַת
until עַד
unto אֶל־, עַד
upon עַל
Ur אוּר

vapor אֵד
to be verified אָמַן N.
very מְאֹד
vessel כְּלִי
virgin בְּתוּלָה
voice קוֹל

to walk הָלַךְ K.
to walk about הָלַךְ Hith.
war מִלְחָמָה
to wash רָחַץ K.
water מַיִם
to water שָׁקָה H.
way דֶּרֶךְ
to wear לָבֵשׁ or לָבַשׁ K.
to weary יָגַע P. H.
to be weary יָגַע K.

well n. בְּאֵר
what? מָה
whatever מָה
whence? מֵאַיִן
where? אַיֵּה , אַי
which אֲשֶׁר
whither? אָנָה
who אֲשֶׁר
who? מִי
whoever מִי
whole כֹּל
why? לָמָה , לָמָּה
wife אִשָּׁה
wilderness מִדְבָּר
wind רוּחַ
window אֲרֻבָּה
wing כָּנָף
to be wise שָׂכַל H.
to act wisely שָׂכַל H.
with עִם , בְּ , אֵת
to withhold כָּלָא K., מָנַע K.
woman אִשָּׁה
word דָּבָר
work מְלָאכָה

year שָׁנָה
yet עוֹד
young man נַעַר

Zion צִיּוֹן

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